

JAN 8 1975

IV QUARTER A.D. 1974

THE ANGLICAN DIGEST



UNIVERSITY OF CALIFORNIA
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It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.—Articles of Religion, Book of Common Prayer

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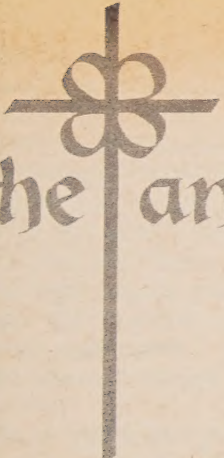
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IV QUARTER A.D. 1974



the anglican digest

A quarterly miscellany
reflecting the words and work of
the faithful throughout the
Anglican Communion.

HARK! THE HERALD ANGELS SING

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And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy...

IT IS the season when, once again, angels seem to be hovering near us, brushing against us with their kindly wings, their silver voices singing of peace on earth and goodwill toward men; but while we hold these aerial creatures dear, and gratefully acknowledge them as heralds of the Highest, what do we really know about them?

The Bible, though alive with angels, gives us scant clues as to their appearance or nature — not to divert our attention, some

Churchmen say, from God. In the hushed scene in St. Luke when the women come upon Jesus' empty sepulcher, they behold "two men in shining garments" who tell them that the Lord is risen. St. Matthew informs us that the apparition — a solitary figure in his version — was "the angel of the Lord". The rest is silence.

People have always been intrigued by angels and their mysterious ways. The word itself derives from the Greek *angelos*

— “messenger” (*mal’akh* in Hebrew). Traversing the enormous void between God and His creation, the ministering spirits, invisible to our eyes, move swiftly back and forth between heaven and earth. When it is necessary for them to descend among us, they temporarily take on human form. Their errands, as a rule, are fraught with meaning for humanity. It was an angel who stayed Abraham’s hand when the despondent patriarch prepared to sacrifice Isaac, his son. Another delivered St. Peter from his prison where he was sleeping, bound with chains. Angelic strength can cope with any given task: the angel at the resurrection rolled back the heavy stone from Jesus’ tomb; an angel who refused to identify himself wrestled with Jacob and dislocated his thigh; and in a single night, the angel of the Lord killed King Sennacherib’s 185,000 Assyrian soldiers.

In the Gospel we sense the celestial host ever present in the background, for at every major turning point, at every crisis, angels entered the action: unbidden, they comforted Christ in moments of great need; they were with Him in the wilderness when He was weak from fasting and morally exhausted after His encounter with the Devil, who had led Him to a

mountaintop to tempt Him; during the agony in the Garden, when His destiny for one long moment seemed unbearable, an angel suddenly appeared to strengthen Him; and, minutes later, when Peter drew his sword to ward off Christ’s arrest, Jesus reminded him that, if He but wanted, He might have had “more than twelve legions of angels” to assist Him.

In dealing with us mortals, angels give the news, do what they have to do, and are gone. We sense in them a bearing of great dignity; a lofty and aloof deportment. Although they generally show themselves in a calm setting, something in their appearance is apt to startle viewers. “The glory of the Lord shining about them” may put us off, and “Fear not” may be their first words. Are all angels good? We read, alas, that there were some wicked ones — indeed, Satan is a fallen angel, expelled from heaven for his sinful pride. With him and his companions gone [from their presence], we know that all the angels dwelling in God’s heaven are spotless and benign — beneath divinity, yet better, nobler, wiser than mere human beings.

Are we not each of us, from birth, in the particular care of guardian angels who, as the

Psalmist sings, keep us in all our ways? The reassuring thought goes back to earliest Christian times. With great tenderness, Christ mentioned the "little ones" whose angels behold the face of God. The belief in guardian angels is complemented by the hope — expressed on many a moss-covered tombstone — that angels will convey our souls to Paradise.

In ancient Hebrew lore, angels were wingless. When Jacob had his famous dream, he saw a ladder whose top reached to heaven, and angels ascending and descending it. Strange winged beasts, sometimes bearing human faces, were known throughout the East; in ancient Babylon, large effigies of such creatures guarded the gates of palaces and temples, and it is likely that some of the winged magic rubbed off on the Hebrews. In the stupendous vision of Isaiah, the prophet saw some beings with six pairs of wings, crying out, "Holy, holy, holy is the Lord of hosts!", identified as seraphim — "the burning ones". One of them snatched a live coal from the altar and placed it upon Isaiah's mouth; then we hear no more about them, but their close relatives, the cherubim — a name of unknown origin — have been with us almost from the beginning.

When Adam and Eve were driven out of the Garden of Eden, God ordered the cherubim with flaming swords to guard the tree of life. It was, no doubt, in memory of that traditional sentry duty that the nomadic tribes of Exodus placed two gilt cherubim upon the Ark as guardians of the sacred Covenant preserved therein.

From the beginning, God's angels have been thought of as



heralds, and certainly the most momentous message to be carried by any angel, in all of the New Testament, is the announcement made to Mary: "Blessed are thou among women...thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus." The angel chosen for this mission, we gather, was the same one who earlier announced the conception of St. John the Baptist to the aged Zacharias, and the same who later urged Joseph

to take wife and Child to Egypt to escape the wrath of Herod. The angel, at one point, introduced himself: "I am Gabriel, that stand in the presence of God."

Only two other angels emerge as sharply outlined individuals: Michael, "Who is like to God", and Raphael, "God heals". Raphael, the charming stranger of the Apochryphal Book of Tobit, is not included in Protestant editions of the Bible. All three are "archangels" — chief envoys. Michael is the foremost, the great prince who fought against the "dragon called the Devil" and cast him out into the earth. He symbolizes the eternal triumph of light over darkness. For sixteen centuries he has been venerated as a saint [Feast of St. Michael and All Angels, 29 September] and wherever St. Michael showed himself, miraculously, to the faithful — often on heights visible from afar — shrines were built. Mont-Saint-Michel, a picturesque crag off the French channel coast crowned by an ancient abbey, remains a center of veneration. In Rome, the archangel in flashing armor, sheathing his sword, looks down on the Eternal City from the Castle of Saint'Angelo where he is said to have touched down during a plague. [A

modern bronze of St. Michael stands guard over rebuilt Coventry Church; the original victim of the Blitz] Russia, atheist or not, boasts the world's largest city named for the winged hero — *Arkhangel'sk*.

Something deeply embedded in the human soul responds to the idea of winged "birds of God". (Do we not fly, in dreams?) Hence, though some modern Church authorities put little stress on belief in them, we cherish angels — our friends in court — as part of our spiritual heritage. Mystery remains their stock in trade, however: early scholars tried to marshal them into a tidy pattern, and in medieval times bizzare debates occupied some of Christendom's best minds. How many angels are there? (According to the thirteenth-century theologian, Albertus Magnus, 399,920,004; "more than any flesh-and-blood population," according to his famous pupil, St. Thomas Aquinas.) What is the sex of angels? If angels are made of pure spirit, how many of them can dance on the point of a needle?

Clearly it takes an artist rather than a scholar to do justice to the celestial host. Dante in his *Divine Comedy* gives us a breathtaking poetic view of the celestial throng, afire with

God's love, whirling around the inconceivably bright light of God Himself. It is the painter's brush that has come closest to capturing the luminous angelic essence. It is to devoted Christian artists like Raphael and Botticelli that we owe our own ideas of an angel. Arrayed in brilliant garb, the airy messengers are poised in flight or busy ministering to Christ and the Madonna. Their wings, however, are shown to be mere symbols — too small to carry them, by all the rules of flight. (How, quibblers might ask, does an angel get into his tunic?) Later artists presented angels in the form of infants, some of them tiny tots wearing no clothes at all — playmates of the Child Jesus. Hovering in the purple haze, or perching lightly

on a cirrus cloud, the little creatures flutter from canvas straight into our hearts.

An angel's work is never done, and the friendly visitors are ever near us, ready to intervene in our earthbound lives. Perhaps it takes no more than faith to hear the rustle of their wings, or catch a glimpse of them as the Lord's glory shines about them. Thus were they seen by shepherds abiding in the fields, keeping watch over their flock by night, and when the angels left them to return to heaven, "the shepherds said one to another, let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."—Ernest O. Hauser



SURPRISE

Little Timothy had bought Grandma a Bible for Christmas and wanted to write a suitable inscription on the flyleaf. He thought and thought until suddenly he remembered that his father had a book with an inscription in it — a book of which he was very proud. Tim decided to copy it. When Grandma opened her gift on Christmas morning, she found neatly inscribed, "To Grandma, with the compliments of the Author."—A parish bulletin

GRACE AND GRIT

A widow, who had been left with six sons to bring up, was asked how she had managed to raise such exceptional sons alone and unaided. "It took grit and grace," she said, "but I wasn't exactly unaided — the Good Lord helped me. Every night I knelt down and told Him that I'd furnish the grit if He'd furnish the grace."—A parish bulletin

LONG DISTANCE

Out of Kansas comes the story of a businessman who, away on vacation and reading his hometown newspaper, was stunned to come across his own obituary. Shocked and angered, he immediately got the editor on the long-distance phone. "I'm calling about the report of my

death you published in your paper last Friday!" he exclaimed.

"Yes, sir," came the calm reply. "And where are you calling from?"—*Saturday Review*

PEACE AT LAST

Some things could be put a little more tactfully. A wreath at Grandma's funeral was inscribed with just six words: "At rest from Jim and Mary."—*Sunday Magazine* (England)

DIVINE TONSILLECTOMY

A little boy, recovering in the hospital, told his mother that God had taken out his tonsils. Pressed for an explanation, he said, "They wheeled me into a shiny room where there were two lady angels in white dresses and two men angels in white suits. One of the men angels opened my mouth and looked in, and said, 'God! Look at this kid's tonsils.' Then God came over, took a look at my tonsils and said, 'Yes, well I'll take them out right now.'"—A parish bulletin

ORDERS

The Sisters of St. Saviour's Priory, Haggerston, England, conduct a Bible school where the question, "What are holy orders?" was answered by "The Ten Commandments".—*Church Times*

LITURGY AND EXPERIMENT

I DO NOT know exactly why a permanent liturgy is such an effective way for Christians to worship together, but I do know that in our parish church, anybody who is trying to worship God must constantly look at a printed sheet and so be reminded that the way he did things last week is not the way he must do things this week. He has to fix his attention on the everchanging nature of what he is expected to be doing and

saying, and has lost the benefit of having a service with which he is so familiar that he can go through and beyond it to God to whom it is directed.

Where changes are genuinely needed in the Prayer Book, they should be made. Periodic revision of the Liturgy is normal, and since the last one was made in 1928, some changes are probably now due. What I oppose is not change itself, but the unceasing experimentation in worship that not only deprives us of one liturgy without giving us another in its place, but also aggravates us with the question of how we should be worshipping God so that worship itself is destroyed. There is no such thing as an "experimental liturgy", for experiment, by destroying the idea of a continuously-repeated pattern of worship, destroys liturgy itself. At present we have no liturgy; we do not even have a number of different "liturgies", for there is no such thing. To have more than one is to have none at all.

The Standing Liturgical Commission is proposing that we continue to experiment with yet newer trial services until 1979. That is intolerable. We do not



—*Episcopal News* (Diocese of West Virginia)

need another six years of being a liturgical Church sans a liturgy. Prayer Book revision must be a modification of the existing liturgy, not an entirely new replacement. The changes must be made decisively, speedily, and once for all, and the resulting revised liturgy must be adopted as the single service for use throughout the Church. Only in that way can continuity and permanence and unity be maintained.

Worshipping God is too important to be made the subject of perpetual experimentation. It is time to call a halt.—A young Churchman

INTERRUPTIONS

WHEN YOU are exasperated by interruptions try to remember that the very frequency of your interruptions may indicate the valuableness of your life. Only the people who are full of help and strength are burdened by other people's needs. The interruptions which we chafe at are the credentials of our indispensability. The greatest condemnation anybody could incur, and it is a danger to guard against, is to be so independent, so unhelpful, that nobody ever interrupts us and we are left comfortably alone.—A Canadian parish bulletin

SECRET

I AM going to reveal to you a secret of sanctity and happiness. If every day for five minutes, you will keep your imagination quiet, shut your eyes to all the things of sense and close your ears to all sounds of earth, so as to be able to withdraw into the sanctuary of your baptized soul, which is the temple of the Holy Spirit, speaking there to that Holy Spirit saying:

O Holy Spirit, soul of my soul, I adore thee. Enlighten me, guide, strengthen, and console me. Tell me what I ought to do and command me to do it. I promise to be submissive in everything thou permittest to happen to me, only show me what is thy will.

If you do that, your life will pass happily and serenely. Consolation will abound even in the midst of troubles. Grace will be given in proportion to the trial as well as strength to bear it, bringing you to the gates of Paradise full of merit.—Cardinal Mercier (1851-1926) Courtesy of The Parish Press Fond du Lac, Wisconsin



Aim at heaven and you will get earth thrown in. Aim at earth and you get neither.—C. S. Lewis

ACCORDING TO—

● An advertisement in *The Living Church*: WANTED: 500,000 Episcopalians to save the Prayer Book. We need your help now, not next month, not next year, not next Convention, but now. Join us and together we can save the Faith by saving the Prayer Book. Send your tax-deductible contributions and parish mailing lists to: SPBCP, POB 12206, Nashville, Tennessee 37212. *Save the Prayer Book — Save the Faith*. [Note: SPBCP stands for the Society for the Preservation of the Book of Common Prayer.—Ed.]

● A parish priest: House Bill 15230, introduced into Congress by Wilbur Mills, has a section that would eliminate tax-deductible gifts to Churches and their institutions; if the bill becomes law, no contributions to Churches could be claimed as income tax deductions. There are many reasons beyond self-interest why the Church should oppose the bill: it would seriously hinder public support for public institutions, be they religious or otherwise. The fallacy behind the bill is that only those institutions which benefit everybody would be exempt:

no institution benefits everybody, not even the great institution of public education, which touches more people than any other in the land; universities certainly do not benefit everybody, but they are for the common good. In a melting-pot society, such as we have, many, many institutions for the public good should be allowed to stand side by side, for only in that way may the whole society be touched.

● *The Wall Street Journal*, quoting a Harvard economist: Charities would lose more than the Treasury would gain if the deduction for charitable contributions were eliminated. Based on a complex mathematical review of tax returns from 1948 through 1968, he concludes that stopping the deduction would cause individuals to give 25% to 50% less to charities.

● A layman's letter: It is enough to make the heart sad that some Episcopalians are bent on "popularizing" our Church services at any cost. When we set out to attract newcomers, they think that we must lessen our services by peeling away our Prayer Book one layer at a

time. Why, instead, do we not tackle the problem from the other end by introducing newcomers to the full faith and practice of the Church: the focal position of the Eucharist; the importance of the altar; the Church seasons with their colors; when we stand, when we sit, when we kneel; the richness of the Book of Common Prayer, its history, the soundness of its doctrine, the beauty of its language, and its great use of the Bible; the excellency of the Hymnal; great Anglicans like Cranmer, Hooker, Laud, Keble and a host of others? How can we possibly expect to convert others by watering down our historic faith and discarding centuries of experience?

● The consumer newsletter "Moneysworth": Cremation can save you hundreds of dollars; a body can be cremated for as little as \$35 (up from \$15 in 1963), and no matter what your mortician tells you, it is not illegal to cremate a body without a coffin. In most states you may dispose of the ashes any way you wish.

● Churchman Vermont Connecticut Royster, Editor of *The Wall Street Journal* from 1958 to 1971, and now a contributing editor and columnist, in response to a query concerning his somewhat unusual name: I am named for my grandfather.

My great-grandfather had seven living children, all named after states — to distinguish them from his brother's children. No one ever got the two families confused. The names were: Vermont Connecticut, Arkansas Delaware, Iowa Michigan, Oregon Minnesota, Wisconsin Illinois, Virginia Carolina, Georgia Alabama. Except in my case, the custom has died out. I feel like the last of the Mohicans.

● A scholar: Having spent a good bit of time recently reading Acts carefully, I am once more struck by the repeated indications that Gentiles, in at least noticeable numbers, were going to synagogues to hear the Old Testament read (in Greek) because that gave them an ethical teaching that many of them were looking for. Some of them, of course, were the first converts to Christianity. Many of the later preachers, such as Chrysostom, the Gregories, Ambrose, worked up cycles of sermons on books of the Bible, in which they went through a book sentence by sentence and expounded it. Today, instead, we hear snippets, and they are read in such a way that it is implied that they are not a main part of the service; and the preacher talks about something else. There is some Bible teaching in parents' classes and study

groups, but what would happen if we made the Bible a more central part of the service? Would we draw in the Gentiles? When I was teaching what was still known as Sunday School, a number of the other teachers and I, when discussing problems and methods, commented on the lack of attention given by that parish in regard to instruction in the Bible; and when we mentioned the matter to the rector, he said that it was up to the parents to teach the children the Bible at home. I wondered how many parents did so. I knew that we had



many children in Sunday School whose parents did not attend Church (that was one reason for starting a parents' class) but I keep thinking that the Church is not taking full advantage of a very powerful instrument.

● A Canadian priest: Our common worship of our Triune God is the source of our strength as a diocesan family. As in all families there are diversities — we are large parishes, small parishes, rural parishes, and city parishes, financially strong parishes and financially weak parishes, but we are all one in common worship. To be a Christian and not to worship God is like trying to run a car on a weak battery or trying to with-

draw money from a bank and not make any deposits. Our diocese will be strong only as we make the worship of our Lord our top priority.

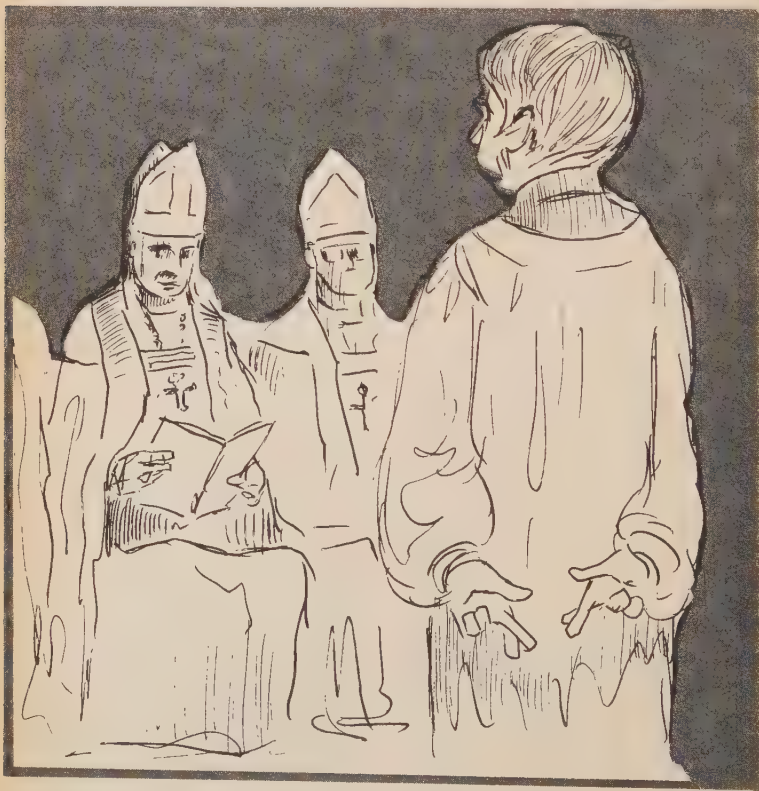
● A parish priest: If we kept the Faith at home and in the Church, all the crazy ideas and usages would disappear like the morning fog.

● An Illinois layman: I have been a subscriber to TAD for many years and . . . enthusiastically recommend [it] to both clergy and laity as an excellent source of inspirational material. While I feel that TAD tends to be overly conservative particularly with regard to the proposed liturgical changes in the . . . Church, I do concede that just such viewpoints are necessary to balance the almost fanatical liberalism which is permeating the Church today, and is threatening to destroy the unique tradition of the Anglican Communion.

● Churchman Wernher von Braun, German-born distinguished rocketeer and space scientist: [Religion and science] are sisters: while science tries to learn more about creation, religion tries to understand better the Creator and His divine intent; through science man tries to harness the forces of nature around him, but through religion he tries to harness the forces of nature within himself.

● A priest: When the bishops fail to discipline their peers for flagrant misbehavior, they themselves become accessories after the fact and are, therefore, just as guilty as their wayward brothers. "Collegiality" may be

a pleasant feeling, but the House of Bishops is not a club. (After one meeting of the House some years ago, a bishop who was taken to task for the fiasco, said, "We bishops are so tired of being picked on in our own



Bishop: Are you ready, with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to do the same?

Answer: I am ready, the Lord being my helper.

—Book of Common Prayer, Page 555

dioceses that we don't have the heart to pick on each other.") A bishop owes his fellow bishops no more and no less than he owes the whole Church, locally and universally; his obligation is to the Church and its formularies. Before God and a goodly company of people he solemnly promised "conformity and obedience to the Doctrine, Discipline, and Worship of the . . . Church in the United States of America." If he cannot conform obediently to the faith and practice of the Church, he should renounce, or be deposed from, his Apostolic office. It is as simple as that.

● The VI Bishop of Huron (Anglican Church of Canada), in his booklet, *The Unfinished Agenda of Anglicanism*, published shortly after his death in 1970 (you can still get a copy of it from the Council for the Faith, through Richard Taylor, 980 Lawrence Avenue East (208), Don Mills, Ontario, Canada; tuck in a dollar bill along with your request): The old-fashioned priest who worked on Sundays, and during some days of the week did a few odd jobs in household and study, mixing in a few scattered meetings, calls, and tea parties, is no longer relevant to our times. Indeed, with such a Victorian program, his parish and his parish-support would quick-

ly disappear. The worshipping community of our day no longer holds together by its own centripetal force. Yet I do notice that, wherever I have a priest with a strong faith and a love for his people — and a willingness to seek them out and serve them for at least five of the six weekdays, he always has on Sundays a considerable worshipping group with him, a warm appreciation for his parish flock, and no serious lack of financial support, despite the increased maintenance costs that our parishes are facing. We are here, as a Christian Church, to meet the contemporary problems that perplex, assault, and undermine our people; and, through the Word of Christ, to help them forward to a solution; and then steadily to build them up through His unchanging and inexhaustible resources of grace.

● A Colorado laywoman; Last night at the meeting of our prayer-discussion group, the leader asked each one of us to tell why we were Episcopalians: only one person had been "bred and buttered" in the Church; all the others had been Baptists, Methodists, Presbyterians, or Roman Catholics, except two people who had been nothing at all. As I listened, I was struck by one point: not one person mentioned "predestination", or

"falling from grace", or the papacy, or any other doctrinal matter; in each case the attraction was reverence, the atmosphere of devotion, adoration and worship, beauty and dignity, and love and warmth.

● A parish priest: From bishops to laymen, the greatest Church renewal that Episcopalians can accomplish is to set aside all the nonsense ideas that have been blown up to the shape of basic principles, to rededicate our lives to Christ and to place His teachings first, and our petty wishes and personal projects and vendettas second.

● A Deaconess and Sister of the Community of the Transfiguration: There is one set of arguments for the ordination of women in general which I find not only distressing in the extreme, but also unbiblical, untheological, and yes, even un-Christian. These are the arguments for or against status itself. Rabid Women's Liberation types misunderstand the whole nature of the priesthood and therefore regard it as the last plum to be gathered from the tree of masculine privilege, while anxious males jealously guard their "territory". Both of them misread their New Testament. In the four accounts of the Gospel there is plainly no room for status seekers. Whom did the Lord condemn more than

any other group? The Pharisees — and they had status by the yard, but misused it. How did Jesus respond to those who sought to be first in His kingdom? He placed a little child in their midst, and on the occasion of the Last Supper our Lord washed the feet of His disciples to show that they were to be servants. Whether we be laymen or in holy orders, we serve the Suffering Servant, and we must needs follow His example. What status was there in being from a peasant family from the backwoods village of Nazareth, or of working as a carpenter and in dying a criminal's death? In a post-Christian world, in a materialistic society, being a Christian has no status. Those who wish to argue the question from the standpoint of status are on shaky ground indeed.

● *The Church Times* (London): Since the Anglican Communion today lacks cohesive unity, with each Church or province often choosing to go its own way on controversial issues of faith and order, with scant regard for its fellow members, and with the possibility of several losing their Anglican identity altogether by absorption in reunion schemes, the person of the Archbishop of Canterbury is almost the only effectual bond between the parts of this whole — a fact which in

itself lays upon his back a burden which is great indeed to bear. As if this was not enough, a modern Archbishop of Canterbury is expected to take a leading part in the endless ecumenical talks between Churches. The new Archbishop will relish that aspect of his work, but the prospect is clouded not only by the proven failure of past elaborate schemes of union, but also by a growing feeling that organized, institutional union may not be the right goal at which to aim. He must face that part of his enormous responsibilities in the bleak awareness that



many members of his Church suspect the Church of England's diversion into ecumenical discussion has been little more than a dangerous distraction from its primary evangelistic tasks. Above all, the new Archbishop will be taking office at a time in history when Christianity itself is under world-wide challenge.

● An Australian priest just returned from a tour in South Africa: [I recommend] withholding any and all contributions to the World Council of Churches as long as there is any evidence that funds marked for "anti-racism" programs are, in

fact, being used, in any part, to finance terrorist activities; and until such time as the WCC can unreservedly guarantee that its funds are not being so used.

● A Province VI Churchman: A friend of mine, who was a life-long, devout, practicing, and well-informed, Roman Catholic, fed up with the new English-Roman camp-meeting mass, found an Anglican parish with incense and everything (not to mention a priest who could preach), and, having long believed in the validity of Anglican Orders and Sacraments, decided to turn Anglican. So far, so good; but even though he had long ago been confirmed by a Roman bishop, the Anglican Bishop of --- solemnly "reconfirmed" him. Do you suppose the Right Reverend Dolt also "rebaptizes" and "re-ordains" Roman priests who have turned Anglican and wish to continue as priests? I had thought that the last remnants of Donatism and the like had disappeared long ago. [Note: Beginning in Carthage in 311, some schismatics named for Donatus (their ring leader), supported by 279 bishops against 286 faithful ones, held that sacraments administered by an unworthy minister were invalid, and so "rebaptized" all Christians who seceded with them. The sect was annihilated

by the Saracens in the seventh century.] The Romans, given their presently official assumption about the invalidity of Anglican Orders and Sacraments, are on logical grounds in "re-ing" converts, for in their view, they don't "reordain" since they deny, with consistency, that an Anglican priest has ever been ordained; but Anglicans have always regarded Roman Orders and Sacraments as valid, and I doubt if any Anglican bishop has ever "re-ordained" a priest who converted from Rome. Do you suppose that Bishop Dolt fancies that Anglican Confirmation is not Confirmation in the Holy Catholic Church, but a form of "joining" PECUSA? He might as well be a Methodist. Maybe that's what he is, and we don't know it yet.

● An Illinois layman: Our discussion centered on the questions, are you a cradle Episcopalian or a convert; what got you into the Church, and what has held you here? We had some twenty men who are the parish's backbone, mostly businessmen and members of an organization specifically devoted to the parish's financial health. The discussion took on aspects of an old-fashioned testimonial meeting as one member after another came up with the reasons why he was there. It turned

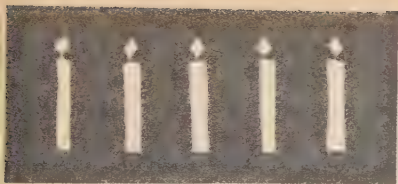
out that more than two-thirds were converts, and that the most-mentioned getting and holding factor was the liturgy of the Book of Common Prayer.

● A recently ordained worker-priest: Well, our Lord says to be faithful, and I was, and He was; and, moreover, I have found that when the members of the clergy stand up for the Catholic faith that comes to us from the Apostles, as our Church hath received the same, they will have the respect and the co-operation of the people that they need to fulfill their ordination vows.

● The Academy of Religion and Mental Health, as reported by *The Rhode Island Churchman*: A study made on students at Harvard College showed that... "Of 500 undergraduate students (we) found that one of the two factors which distinguished students who sought psychiatric help in college from those who did not was religious affiliation. Students who attended church regularly did not use the psychiatric service in so great a number as those who do not attend church regularly."



A theological student named Fiddle Refused to accept his degree. "It is bad enough to be Fiddle," he said, "Without being Fiddle, D. D."
—A parish bulletin



CANDLES

LIGHTED candles in Church remind us of Christ, "the true Light, which lighteth every man that cometh into the world". (St. John 1:9) Without His light, all is darkness; nor can there be any real hope for mankind apart from His Light. The lighted candles also speak to us of our Baptism, when we were made members of Christ and sharers of His Light.

There are other reasons: the lighting of candles in Church is a method of prayer; it is also a method of thanksgiving; and it is a method of self-denial and of alms giving.

The burning candles also remind us of our vocation: "Let

your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." (St. Matthew 5:16) In a lighthouse, somewhere on a lonely rock, the keeper mounts the stairs to rekindle his light. His is a secluded life. As on a treadmill, day by day, he pursues his monotonous round; today doing the modern counterparts of yesteryear's filling the lamp, trimming the wick, polishing the reflector, kindling the light. He hears no voice of thanks or encouragement; but far out on the water there is many a sailor who watches for the gleaming light. So be patient. Watch and pray. Let your light shine. In due time your reward will come. The reward is not for unusually conspicuous service, but always for faithfulness. "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (St. Matthew 25:21)—A parish bulletin



A happy life is not built on tours abroad and pleasant holidays, but of little clumps of violets noticed by the roadside, almost hidden away so that only those can see them who have God's peace and love in their hearts; it is one long continuous chain of little joys; little whispers from the spiritual world; little rays of sunshine on our daily work.—From the diary of Edward A. Wilson, a member of the ill-fated 1912 Scott Expedition to the Antarctic

NO DIFFERENCE

My daughter commented recently on my busy life since retirement from active parochial responsibility. "Oh," I said, quoting a certain wag, "really I am not retired; it is just my salary."

"Well, Daddy," she retorted, "having been in the priesthood all your earning years, it doesn't make much difference, does it?"
—A letter

GOOD EXAMPLE

A vicar told his congregation, "Every blade of grass is a sermon." A few days later a parishioner saw him mowing his lawn, "That's right, Father," the man said, "cut your sermons short."—A parish bulletin

IN THE POT

A travel-bored, sophisticated American tourist came upon an ancient native reading a battered Bible while he stirred the contents of a large pot. "Old man," said the American, "why do you read that book with all its childish myths and fairy tales?"

The aged native slowly looked him up and down the while he continued to stir the pot. "Young fellow," he replied, "if it were not for this book you would be in here."
—A parish bulletin

DOC & DOC

A priest was a Doctor of Divinity, while his wife was a Doctor of Medicine. Somebody called at the rectory and asked to see the "Doctor". The housekeeper asked, "D'yuh want the preachin' one, or the practicin' one?"—A parish bulletin



ENJOY

the blessings
of this day...and the
evils bear patiently
and sweetly; for this
day only is ours; we
are dead to yesterday
and we are not yet
born to the morrow

Jeremy Taylor, bishop

The 1974 autumn bookmark (somewhat reduced in size): red and black printing on yellow stock. Rate: 35c for a packet of 25, or \$1.00 for three packets. Postage not charged if payment accompanies an order addressed to The Anglican Digest, Eureka Springs, Arkansas 72632 USA. Ask for 74-C.

The Anglican Digest

DEPARTMENTS

CORRECTION CORNER

■ In its I Quarter A.D. 1974 issue, TAD inadvertently lopped twenty years of devoted service off the age of the Community of St. Mary which was founded, not in 1885 as reported, but in 1865, on the Feast of the Purification in New York City, the first Anglican religious community in the United States.

■ The first streaker may not have been the "certain young man" mentioned in St. Mark 14:51-52, as reported in II 1974 TAD, but Joseph of the Old Testament: *And [Potiphar's wife] caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled.* (Genesis 39:12)

■ The Christian name of the VI Bishop of Albany (New York) is Wilbur, not William as reported in II 1974: The Right Rev'd Wilbur Emory Hogg, Jr. was consecrated and enthroned on the last of the Spring Ember Days in All Saints' Cathedral Church.

■ The Right Rev'd Archibald Lang Fleming, I Bishop of the Arctic, was consecrated, not as TAD stated, in 1949, but on St. Thomas' Day, 1933, in Winni-

peg; he resigned because of ill health in 1949, died in 1953.

■ John Mason Neale, as his last public act, laid the cornerstone of the original convent of the Society of St. Margaret (which Order he founded in 1854) on St. Margaret's Day, 20 July 1865 (not 1965). His great-granddaughter laid the cornerstone of the new convent, in East Grinstead, last January.

■ Episcopal Academy, an independent boys' school, is located in Merion, Pennsylvania, not Marion as reported in II TAD 1974.

SIGN OF THE TIMES

■ The number of couples living in unwedded bliss skyrocketed by more than 700 per cent from 1960 to 1970, compared with only a ten per cent rise in the number of married couples; the number of unmarried couples rose from 17,000 to 143,000 during that decade.—U. S. Census Bureau report in *The National Observer*

SMALL MIRACLE

■ One of the five memorial cushions from the altar rail of All-Saints-by-the-Sea Church,

Santa Barbara (Diocese of Los Angeles), California, was stolen recently; four days later, a member of the choir strolling along the beach spied something floating in the surf — it was the altar rail cushion, waterlogged and covered with tar, but salvageable.—*The Episcopal Review*

MAKES THE HEART GLAD

■ Not only has the Episcopal Theological Seminary in Kentucky (544 Sayre Avenue, Lexington 40508) more than doubled its total enrollment (the record junior class, from nine dioceses, includes men from marketing, finance, advertising, library science, TV, and communications), but the autumn semester began with a secluded three-day retreat.—A letter

■ Our financial picture is wonderful — which is really interesting because as long as we limped along — one time saying we were going to build a new church and another time saying we were going to do something else — we never seemed to get very far financially; but the day we made the actual decision to proceed on faith to build the new structures marvelous things began to happen. I won't bore you with the details, but what so many people insisted could never be done, is being done. So many offerings for gifts and

memorials poured in that our goal has nearly been reached.—A parish bulletin

■ Our acolyte of the week is ---, who enjoys working on cars, plays the tuba in the Northwest High band, and faithfully serves each Sunday; he says, in regard to serving at the altar, "I look forward to Sunday — it is my finest hour."—A parish bulletin

■ Our rector is young and hard-working and wonderful with people, and so solid in his faith and liturgy. We have the Book of Common Prayer services; two Celebrations on Sunday, and one on Wednesday, beside other special days. We also have a large number of summer parishioners in this resort area, and last summer he made a personal visit to every one of them to see if they wanted the Green Book: to his delight, they all said that they came to his services in the summer because the Prayer Book was used. Many of them are year-round pledgers.—A letter

■ In the Church of the Good Shepherd, Raleigh, the Bishop of North Carolina recently ordained one deacon and five priests.—*The Churchman* (North Carolina)

■ My wife and I recently celebrated our Golden (50th) Wedding Anniversary. We are happier now than we have ever

been, for we acknowledge our love as a reflection of God's love in our hearts — all satisfying. Love that is not God-centered arises from a sense of physical need [and is what] causes divorce and disrespect for marriage.—A letter in *The National Observer*

■ THE BISHOP OF THE RIO GRANDE HAS CALLED OFF TRIAL USAGE IN THAT DIOCESE BEGINNING ADVENT.—A news release

GOOD ANSWER

■ "Have you been an Episcopalian all your life?" "Not yet."—*The Living Church*

FOR THE RECORD

■ "Best's and Dunne's Review" continues to rate the Church Insurance Company, a subsidiary of the Church Pension Fund, A+, which is the highest rating that can be given to any company. Despite continued rampant vandalism, to which Episcopal churches are not immune, and rising property values, the Church Insurance Company has been able to provide protection at rates generally lower than are charged by other companies, and at the end of 1973 had more insurance in force, protecting a greater number of churches and more Church property, than at any time in its history. From a

policyholder's surplus of over \$9 million, the Company paid \$200,000 to the Church Pension Fund. —Annual Report

■ *The Anglican Digest* does not rent or sell its mailing list.

■ The Church Pension Fund is no narrow institution nor does it lack concern for people: it provides income for priests of the Church when they retire or are disabled, as well as for their widows and dependent children. It does its job extremely well, and through prudent and conservative management of its resources, the Fund has been able, from time to time, to raise its pensions. Because of its ability to adjust to inflation, priests long retired are enjoying a pension that approaches, if not surpasses, the income they earned during their active ministry. —A parish priest, in *The Living Church*

■ A Texas gentlewoman, now in her 104th year, is a regular "from cover to cover" reader of *The Anglican Digest*—A letter (TAD would be interested in learning how many other centenarian perusers it has.)

■ The Mormons, who came out of their desert stronghold in the West seven years ago with the kind of door-to-door evangelism that the Fuller Brush man and Avon lady might envy, have increased their membership to 3,200,000 — up a cool, as-

tonishing million members since 1967.—*The National Observer*

■ Operation Pass Along's most recent shipments of books have gone to the Bishop Patteson Theological Centre in the British Solomon Islands, and to the Missionary Diocese of the Southern Philippines of the Philippine National Church; in both cases the Pass Along books went to serve as a nucleus of a growing library. Since its beginning in 1971, Operation Pass Along has received 8,886 books and has passed along 1,959 volumes to recipients in 40 states and ten foreign countries. If you have Church-serving books that are no longer wanted or needed, or for which you simply no longer have room, that are doctrinally sound and will be of value to seminarians, newly ordained priests, or young churches, send them to Hillspeak. Through Operation Pass Along, we will find good homes for them.

ECCLESIA ANGLICANA

■ The Anglican Church is a world-wide communion of Catholic Churches. Its members are drawn from many nations, many languages, inheriting many cultural traditions. It is the offspring of that type of Christianity which developed in Great Britain and Ireland, maintaining within its fold

freedom and discipline, loyalty to the past, and readiness to grow under the Holy Spirit's leading. Already in 1215 it is referred to as *Ecclesia Anglicana*, the Anglican Church, by the Magna Carta, that great cornerstone of modern freedom. We are a world-wide Church upholding the eternal principles of Christ — without distinctions of race or national boundaries, honoring them but not confined by them.—A former Bishop of Ottawa (Province of Ontario)

WELL DONE

■ The Rev'd Lawrence Frith has retired from the Bracebridge, Ontario, Canada, print shop of the Society of St. John the Evangelist (Cowley Fathers); he arrived there, forty years ago, with type and a hand press in the back of his car. —"The Little Paper"

GOOD ADVICE

■ If sleepless, do not bother about counting sheep — have a talk with the Shepherd! —*Wholeness* (New Zealand)

WRONG GOD

■ Every now and then somebody tells me that he has reached a point where he can no longer believe in God. I usually ask the person to tell me more about the God in whom he can no longer believe. By the time he has

finished talking, I am nearly always able to testify that I do not believe in that God either.—The Rev'd Wyons Marmaduke Mauleverer Gowan Mauleverer in *The Way of Our Father*

MAKES THE HEART SAD

■ After having been called a "distinguished congregation" in *The Living Church* only six years ago, a church that is no longer organized, except for one person who handles the correspondence and bill paying, waits until the Bishop finds time to close the church.—A letter

■ To read in a diocesan paper the categorized qualifications of sixteen men to be nominated for consecration as the new bishop, and find not one word about knowing, teaching, or practicing the Faith.

FULL BUT EMPTY

■ Too much today we find our lives and times motivated by slogans, thirty-second commercials, headlines, and the instant mass culture of superficiality — much of which is due to the abundance of material wealth with which this country has been blessed. Because of our wealth, life has become too easy for us. We have tended to squander and waste not only our material abundance, but our spiritual and moral heritage as

well. We find ourselves a people whose bellies are full, but whose spirits are empty.—Admiral Hyman G. Rickover

PIECES OF PI

■ St. Michael's Patronal Feast Day is Sunday, October 29. In addition to a festive service at 9 a.m., there will be a potluck apple dessert and sin-a-long from 6-8 p.m. for the whole parish family.—A parish bulletin

■ I publish for the second reading the bans of marriage of —A parish bulletin

FORTH & BACK

■ XIII Sunday after Pentecost: 8 a.m., Holy Communion, Book of Common Prayer; 10 a.m., Holy Eucharist, Second Service, from the Greek Book of Services for Trial Use.—A parish bulletin

It's all Greek to us.

■ In seminary one runs into some very nice priests of the Church with some very strange theology and strange beliefs in our Lord's essential acts which witnessed to his Sonship: how could the resurrection not have happened and still be true?—A letter

Shows what seminaries are not teaching.

■ In writing to his priests about the recent attempt to make priests out of women, our bishop

op used the phrase, "personal opinion".—A letter

Whatever became of "company policy"?

■ "It is . . . hard to get [our] bishops to discuss theology."

— The Presiding Bishop.

It may be impossible, but you might try what the Roman Church is doing; nine archbishops and 46 bishops in the United States and Canada attended a month-long series of seminars on Holy Scripture and theology, lived in simple rooms normally occupied by students of the Pontifical North American College, had four hours of discussion and prayer six days a week.

■ This Wednesday night, a visit with the Bishop. Bring wine, beer, chips, and dips. Time: 7:30 p.m.—A parish bulletin

No Prayer Book? No Bible? No Hymnal? How about a copy of I'm OK, You're OK?

GOOD

■ The Executive Council decided not to participate in the Sunday School material program of the Joint Educational Development (JED) project that the Church and five Protestant bodies were planning.

HOLINESS OF BEAUTY

■ In Europe they still seem to appreciate the holiness of beau-

ty, and know that a great cathedral church is both a missionary to the world and a source of grace and strength to the Church.—A Virginia layman

TRUE WORDS

■ IF YOU STAND FOR NOTHING, YOU WILL FALL FOR ANYTHING

—A church bulletin board

SABBATH GOYIM

■ A member of the General Synod of the Church of England caused some mirth at its recent meeting with a slip of the tongue by craving "the indulgence of the synagogue" — perhaps another consequence of meeting on the Sabbath.—Penrynfields, in *The Church Times*

FAITH & PRACTICE

■ The flowers on the high altar are given to the greater Glory of God and for the return of the Book of Common Prayer.—A parish bulletin

■ My daughter wrote from California that after listening to the seminarian who spoke on "Seminary Sunday", she believes that our seminaries are turning out social workers instead of priests.—A letter

■ I have been a priest for almost 35 years, and with all the Daily Offices and Celebrations, the Book of Common Prayer is just as fresh as ever — and richer

all the time. In these strange and uncertain days, that is the one thing that I can look forward to enjoying.—A letter

■ I cannot understand why our bishops keep shoving that Green Book down our throats. Our priest doesn't like it, our members do not like it, and yet we are told that we have to use it because the Bishop orders us to. We are not alone — I could

mention a dozen parishes that feel exactly the same. We are losing members, some churches are having to close, and still we are made to use something that nobody wants. We all long to go back to our wonderful Book of Common Prayer.—A letter

■ One reason some people find the Trial Services acceptable is that they were not taught the faith and practice of the Church in the first place.—A letter

■ If our bishops are unable to defend and practice the Faith of the Church, there is some reason to believe that they don't know it; if our priests fail to teach and practice the Faith, perhaps they don't know it either; if neither our bishops nor our priests know the Faith, perhaps our seminaries do not teach it.—A parish priest

■ A paper which was circulated in this diocese recently, with the presumed approval of the Bishop, would have us believe that the Book of Common

Prayer was invented in 1789 and that the language employed therein was contemporary with the American Revolution. I shudder at the abysmal ignorance of any priest who would write such a piece, and of anybody who would perpetuate such a story.—A layman's letter

SUBORDINATION

■ A man is likely to be less tempted to be conceited about his preaching if his preaching is subordinate to his ministry at the altar, in which he is exactly the same as every other priest; and if, even at the altar, he is not so much God's representative to His people, as their representative before God.—C. B. Moss, in *The Christian Faith*

NUTS

■ A protestant minister asked the Church of England to discard its creeds, and instead accept only the statement that "Jesus is Lord". He claims that such an abandonment would enable the Church to attract many outsiders and become much more politically active.—An English parish bulletin (including the title)

COUNT YOUR BLESSINGS

■ If the whole world were a village of 1,000 people, only sixty would be Americans: all

others would represent the rest of the world; 303 would be white; 330 Christian. Five hundred would be unable to read or write, and 800 would be constantly hungry and sickly. The sixty Americans would have one half the total income of the village, and a life expectancy almost twice as long as the others. Of the sixty Americans, the lowest income group among them would be better off financially than the average of the remaining 940 villagers.—A parish bulletin

ANY DAY NOW

■ St. Luke's Book Store, University of the South, Sewanee, Tennessee, wrote a publisher asking when a new book called *God* would be off the press and deliverable. The reply: "This is being held on back order. *God* is in the warehouse being processed for shipping. Should be sent out next week."—*The Tennessee Churchman*

AMEN

■ A bishop always acts for the Church, the whole Church [and] is subject to canon law. He is not a free-floating magician.—The Bishop of Chicago

■ The truth is that if the people realize their obligations of love; if they are taught to fulfill their duty to witness weekly to the Faith by leading sacramental

lives, the parish church has no problems.—A Canadian parish priest

■ Don't just try to keep the Faith: accept the Faith, live the Faith, and share the Faith.—A parish priest

■ The use of language has deteriorated completely. There are indications that we are approaching linguistic barbarism.—Clifton Fadiman in the *Los Angeles Times*

■ Every right implies a responsibility; every opportunity an obligation; every possession a duty.—John D. Rockefeller, Jr.

■ We have tended to make religion too easy and convenient instead of putting some hard requirements in it. We should not allow the Church to be seduced into changing its basic approach to any of the realities of life simply because "everybody's doing it". We have not expected enough of people. We have tried to make the Church relevant to human society, instead of making human society relevant to the Christian faith. After all, the Cross is at the center of the Christian faith.—The Bishop Coadjutor of Southwest Florida

■ The Church should not surrender to the foibles of this or any age, but stand out against them in its witness to eternal values; in an era of permissive-

ness such as ours, it should use its influence to support moral order and restraint.—A parish bulletin

UPSTAGING

■ The priest who filled in for our vacationing rector wore a full beard which, by actual count, he stroked 27 times during his lecture to the unlearned; his hair was done up in ponytail fashion. He overdramatized the entire service, and we left the church with the empty realization that we had not felt the Presence of Christ, but the presence of somebody who had been trying to upstage Him.—A letter

MISSION

■ It is not part of the Church's mission to plan for the reformation or organization of society, but it is the duty of Christian men.—Alan Paton in *Apartheid and the Archbishop*

THUGGERY

■ There's far too much tampering with translations and liturgies (we are now in Series 17B or something) by theological thugs. The upshot is that the Church is not really saying anything to the people, and it's not saying anything about God. I don't think [that the social gospel] is what people are looking for from us. I think a guide

to the supernatural is what people are looking for from the Church, and we [in this parish] are giving it to them. What the laity really want is instruction in such things as prayer, adoration, and contemplation.—The Rev'd Gonville Aubie ffrench-Beytagh, former Dean of Johannesburg, South Africa, and now rector of a parish in London, in the *Church Times* (London)

LOSS

■ The address of the Church of the Transfiguration in San Mateo, California, is: 39th Avenue and Alameda de Las Pulgas; it loses something in the translation: 39th Avenue and the Walkway of the Fleas.—Submitted

AND DON'T FALL IN

■ The principal threat to the Church's life and mission today is secularism in the Church — worldliness in the Body of Christ. As a child I was told that the Church is a boat on the sea; the sea is the world; the boat must be in the midst of the sea, but the sea must not be in the boat.—The Bishop of Albany

APPROPRIATENESS

■ When you have good preaching and real pastoral care, you don't have to worry about fi-

nances. With our priest, the worship of God comes first, and there's a refreshing consistency here every week. The services have dignity appropriate to the house of God — and you aren't always wondering what's going to happen next in the way of some Mickey Mouse gimmick.
—A layman

GOOD NEWS

■ The Bishop instructed the priests in his diocese to announce hours for the Sacrament of Penance — when a priest will be present in the sanctuary to hear confessions. He believes the Sacrament to be a much needed ministry in the life of the Church.—*Diocese* (Diocese of Central Florida)



BE YOUR AGE

ONE OF the admonitions that we frequently heard from our parents (and probably deserved) was "be your age". We used to think it appropriate to scold children in that manner, and often in anger applied it to adults. Nowadays it seems that the older other people get, the more often that stinging rebuke becomes necessary. At the top of our list we place the over emphasis on youthful appearance, especially about the face, that serves only to attract

attention to the ravages of three score or more years. If a person lives long enough to have garnered some wisdom from experience, he should be proud of the physical signs that bear witness to his blessed longevity. The Old Testament declares, "The hoary head is a crown of glory" (Proverbs 16:31). The New Testament replies, "Rebuke not an older, but intreat him as a father" (I Timothy 5:1). A contemporary poet, James B. Naylor, suggests that age made at least two great men of the Bible memorable:

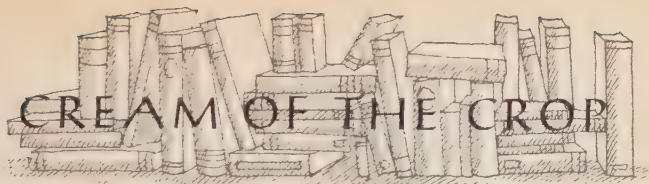
King David and King Solomon led merry, merry lives, with many, many lady friends and many, many, wives;

But when old age crept over them, with many, many qualms, King Solomon wrote the Proverbs, and King David wrote the Psalms.

Since God manages man's age, as He manages all things, it seems reasonable to assume that God invented old age for the cure of souls. Perhaps the best suggestion that arises from that meditation is to act our ages at all times.—A parish priest



The hatred of work must be one of the most depressing consequences of the Fall.—Dorothy L. Sayers in A Matter of Eternity



OCCASIONALLY we read a book which is so broad in its scope and vision that it lifts our thoughts entirely away from everyday matters, however important or trivial they may be. The subject of such a book, Sister Penelope's *The Coming*, is nothing less than an account of man's search for God and God's coming to man. In developing her thesis, the author takes us backwards and forwards in time further than we could have imagined possible, and happily she is an able guide. She shows us in Holy Scripture, how the great events of history, from creation to the Day of Judgment, are all part of a single event: the coming together of God in Man and Man in God.

As Dorothy L. Sayers said, in *The Man Born to Be King*, when our Lord's place in history was briefly mentioned by His mother, "This is reality. From the beginning of time until now, this is the only thing that has ever really happened. When you understand this you will

understand all prophecies and all history."

In helping us toward that understanding, Sister Penelope uses plain and simple terms and deftly and patiently reveals the rich layers of symbolism, and clarifies and unravels linguistic subtleties in Holy Writ so that we are excited to return to the Bible again and again to capture ever more of its beauty, authority and strength.

The Coming is a revised compilation of *The Coming of the Lord* and *As in Adam*, both published twenty years ago — about a year after the Episcopal Book Club began the distribution of, by now, over eighty titles — and written in a time when the theological scene was not so chaotic as it is now. Aptly subtitled *A Study in the Christian Faith*, it helps us clearly to understand, and diligently to practice, the Faith.

In an age when mendacious ministers and false prophets abound, and bookstands are replete with cheap apocryphal nonsense and astrological

JOIN THE EBC AND GET THE BEST BOOKS

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, near the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, and (d) I may cancel my membership in the EBC at any time by giving due notice to the Club.

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By paying for four seasons in advance, the book will cost me, as a member, only \$4.00, otherwise the selection will be billed to me at \$4.93, the EBC special price.

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folderol, it is good to read a book so thoroughly orthodox and so well grounded in Holy Scripture, so mystical yet logical, so authoritatively and meticulously written, and yet so easily understood by everybody.

The EBC is pleased to offer *The Coming*, and grateful to God that we have such a sure-footed and reliable theologian as Sister Penelope. May the Church ever be so blessed.—From "Embertidings" [*The Coming* is published by the distinguished firm of A. R. Mowbray & Co., Oxford, England; publisher's price \$6.60, EBC, \$4.93. See coupon in the next column.]



TOO CONFORMED

ST. PAUL'S injunction that we be not conformed to this world was noted in a House of Bishops Pastoral Letter, issued after the 1973 General Convention, which implied that the Church, at least at the national level, had successfully resisted such conformity. Reluctantly, I must disagree with that; my fear and my anguish is that we have conformed far too much to the spirit of this world, particularly in areas where some apologists have thought we were most courageous.—The Bishop of Georgia

The Anglican Digest

DAILY BEGINNING

I AM writing this from my office following the early Eucharist, which I have just been privileged to celebrate in the chapel for several members of the parish family. Outside now, the traffic increases as people, beginning their day, hurry off to unknown destinations, and I am thinking about how important the beginning of the



Some parishioners have discovered the same and arrange for their days to start at the chapel altar. Together with the priests they join in making Eucharist: offering thanksgivings, offering prayers for the parish and their fellow parishioners, receiving the precious gifts of the Lord's Body and Blood, accepting His sacramental presence in their everyday lives and concerns. If any beginning is auspicious, surely it is just that: a day rooted and grounded in the Lord Jesus.

I think how beautiful it would be — and what a genuine source of strength to us all, if more of our parishioners would discover the daily Eucharist. There is an immense grace which is ours if only we are willing to make no more than a little personal effort. I pray that many of you will take seriously what I write. I hope that many will invest their time and their efforts to make for themselves and for our parish, through offering the daily Eucharist, a new beginning of deepened response to God's love. In that love is the beginning of all good things; draw near and make it your own at a weekday Eucharist in your parish church.
—A parish priest

day really is and how often, at least for me, that beginning colors the whole of the day's activities and relationships. I realize, too, how I value the early time, before the press of routines and duties makes its full demand, for reflection, prayer, and renewal that no other time of the day affords.



WORD OF GOD



GOD HAS declared His word to be a binding moral law for all men in all ages. His revealed law confronts men and women with the absolute requirements of worship, self-restraint, chastity, and true charity; it was accepted by the Son of God, who came to fulfill the law, not destroy it, and was accepted by His Church. Now, however, the plain moral absolutes are more and more being questioned — not least because of the complicated factors which, in a technological age, bedevil moral issues which hitherto had appeared as a matter of simple black and white.

The Bible sets forth not only the revealed moral law of God, but in book after book it pro-

claims the warning that deliberate breach of the law is bound to bring punishment in its train. That is the constant proclamation of the Old Testament prophets, of every succeeding age, to the people of God: they are warned that defiance of the revealed moral law must certainly involve judgment, with the righteous Lord punishing those who, with open eyes, ignore His edicts and mock His commands. That truth is miles apart from the popular, easy-going idea of our times that, both for individual and nation, there is little risk in going one's own self-seeking way regardless of the consequences.—From an editorial in *The Church Times* (London)



St. Thomas' Day reminds us of Henry *Greene* who made his will on the 22nd of December, 1679. He gave to his sister Catherine *Greene*, during her life, all his lands in Melbourne and Newton, and after her decease to others in trust, upon condition that the said Catherine *Greene* should give four *green* waistcoats to four poor women every year, such four *green* waistcoats to be lined with *green* galloon lace, and to be delivered to said poor women on or before St. Thomas' Day yearly, that they might be worn on Christmas Day.—A parish bulletin



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next six months, are commended to the prayers of the faithful. (Remove pages and keep them in your Prayer Book.)

JANUARY

- 5 *Edmond Lee Browning* (1968) Deputy for Jurisdictions
- George Moyer Alexander* (1973) V Bishop of Upper South Carolina
- 6 *Sumner Francis Dudley Walters*. (1944) Assistant to the Bishop of California
- William Davidson* (1966) VI Bishop of Western Kansas
- James Te Ming Pong* (1971) II Bishop of Taiwan
- Jonathan Goodhue Sherman* (1949) V Bishop of Long Island
- 10 *George Edward Haynsworth* (1969) I Bishop of Nicaragua
- 11 *Gray Temple* (1961) XI Bishop of South Carolina
- Harold Stephen Jones* (1972) Suffragan Bishop of South Dakota
- 12 *Jose Antonio Ramos* (1969) II Bishop of Costa Rica
- Walter Cameron Righter* (1972) VII Bishop of Iowa
- 14 *Jose Guadalupe Saucedo* (1958) I Bishop of Central and South Mexico
- George Theodore Masuda* (1965) VIII Bishop of North Dakota
- 20 *Anselmo Carral-Solar* (1973) II Bishop of Guatemala
- 23 *Constancio Buanda Manguramas* (1969) I Bishop of Southern Philippines
- 24 *Albert Wiencke Van Duzer* (1966) VIII Bishop of New Jersey
- 25 *Paul Moore, Jr.* (1964) XIII Bishop of New York
- William Benjamin Spofford, Jr.* (1969) IV Bishop of Eastern Oregon
- 28 *Philip Alan Smith* (1970) VII Bishop of New Hampshire
- 29 *Morris Fairchild Arnold* (1972) Suffragan Bishop of Massachusetts
- 30 *Philip Frederick McNairy* (1958) VI Bishop of Minnesota
- 31 *Matthew Paul Bigliardi* (1974), VII Bishop of Oregon

(Continued on the following page)

FEBRUARY

- 2 *Lyman Cunningham Ogilby* (1953) XIII Bishop of Pennsylvania
- George Richard Millard* (1960) Suffragan Bishop of California
- Edward Gaudan Longid* (1963) I Bishop of Northern Philippines
- Richard Beamon Martin* (1967) Deputy for Ministries
- Clarence Edward Hobgood* (1971) Suffragan Bishop for the Armed Forces
- Harold Louis Wright* (1974), Junior Suffragan Bishop of New York
- 4 *John Harris Burt* (1967) VIII Bishop of Ohio
- 7 *Adrian Delio Caceres-Villavicencio* (1971), I Bishop of Ecuador
- 9 *Charles Bowen Persell, Jr.* (1963) Suffragan Bishop of Albany
- William Hopkins Folwell* (1970) II Bishop of Central Florida
- 10 *James Milton Richardson* (1965) V Bishop of Texas
- Robert Bracewell Appleyard* (1968) V Bishop of Pittsburgh
- 14 *Charles Waldo MacLean* (1962) Suffragan Bishop of Long Island
- 17 *William Alfred Franklin* (1972) II Bishop of Colombia
- 18 *Furman Charles Stough* (1971) VIII Bishop of Alabama
- 19 *Albert William Hillestad* (1972) VIII Bishop of Springfield
- Lemuel Barnett Shirley* (1972) IV Bishop of Panama & Canal Zone
- 24 *William Hampton Brady* (1953), V Bishop of Fond du Lac
- Benito Cabanban Cabanban* (1959) I Bishop of the Central Philippines
- Charles Ellsworth Bennison* (1960) V Bishop of Western Michigan
- Harold Barrett Robinson* (1968) VIII Bishop of Western New York
- 26 *Hal Raymond Gross* (1965), Suffragan Bishop of Oregon
- Bennett Jones Sims* (1972) VI Bishop of Atlanta

MARCH

- 1 *Leonardo Romero-Rivera* (1964) I Bishop of Northern Mexico
- Melchor Saucedo-Mendoza* (1964) I Bishop of Western Mexico
- 2 *John Vander Horst* (1955), VII Bishop of Tennessee
- 4 *Wesley Frensdorff* (1972) VII Bishop of Nevada
- 6 *George Edward Rath* (1964) VII Bishop of Newark
- 9 *Paul Axtell Kellogg* (1960), Assistant to the Bishop of Pennsylvania
- Telesforo Alexander Isaac* (1972), II Bishop of the Dominican Republic
- Wilbur Emory Hogg, Jr.* (1974), VI Bishop of Albany
- 16 *Robert Shaw Kerr* (1974), VIII Bishop of Vermont
- 20 *John McGill Krumm* (1971) VI Bishop of Southern Ohio
- 25 *James Stuart Wetmore* (1960) Senior Suffragan Bishop of New York
- 30 *Robert Munro Wolterstorff* (1974), I Bishop of San Diego

APRIL

- 4 *William Evan Sanders* (1962) Bishop Coadjutor of Tennessee
- Ned Cole, Jr.* (1969) VII Bishop of Central New York
- 16 *George Leslie Cadigan* (1959) VII Bishop of Missouri
- 20 *Luc Anatole Jacques Garnier* (1971) III Bishop of Haiti
- Edward Mason Turner* (1972) II Bishop of the Virgin Islands
- 25 *David Benson Reed* (1964) VI Bishop of Kentucky
- William Moultrie Moore, Jr.* (1967) Suffragan Bishop of North Carolina
- 29 *John Pares Craine* (1957) VII Bishop of Indianapolis
- Ivor Ira Curtis* (1960) V Bishop of Olympia

MAY

- 1 William Forman Creighton (1959) V Bishop of Washington
- David Ritchie Thornberry (1969) VI Bishop of Wyoming
- Duncan Montgomery Gray, Jr. (1974), VII Bishop of Mississippi
- 2 John Raymond Wyatt (1967) II Bishop of Spokane
- 3 Albert Ervine Swift, (1951), Bishop-in-Charge of European Churches
- Hanford Langdon King, (1972) VII Bishop of Idaho
- 5 Robert Patrick Varley (1971) VII Bishop of Nebraska
- 6 Robert Poland Atkinson (1973) Bishop Coadjutor of West Virginia
- 8 Reginald Heber Gooden (1945) Assistant Bishop of Louisiana
- 12 Addison Hosea (1970) IV Bishop of Lexington
- 13 William Henry Marmion (1954) III Bishop of Southwestern Virginia
- Thomas Augustus Fraser, Jr. (1960) VIII Bishop of North Carolina
- 15 Robert Rae Spears, Jr. (1967) V Bishop of Rochester
- 18 Wilburn Camrock Campbell (1950), IV Bishop of West Virginia
- 20 Frederick Warren Putnam, Jr. (1963) Suffragan Bishop of Oklahoma
- 22 Edward Clark Turner (1956), VI Bishop of Kansas
- 23 Frank Stanley Cervený (1974), Bishop Coadjutor of Florida
- 25 Arthur Anton Vogel (1971) V Bishop of West Missouri

JUNE

- 11 Willis Ryan Henton (1971) II Bishop of Northwest Texas
- 14 Clarence Rupert Haden Jr. (1957) III Bishop of Northern California
- 22 Archibald Donald Davies (1970) IV Bishop of Dallas
- 24 George Mosley Murray (1953) I Bishop of Central Gulf Coast
- William Cockburn Russell Sheridan (1972) V Bishop of Northern Indiana
- 29 John Joseph Meakin Harte (1954) II Bishop of Arizona
- Milton LeGrand Wood, Jr. (1967) Deputy for Administration
- John Thomas Walker (1971), Suffragan Bishop of Washington
- 30 John Alfred Baden (1973) Suffragan Bishop of Virginia
- Charles Thomas Gaskell (1973) IX Bishop of Milwaukee

ALMIGHTY God who didst raise up successors to the holy apostles and didst command them to feed thy flock; Be with them all [*especially thy servant, N.*], in their several ministrations, that avoiding errors in judgment and the sins of unfaithfulness, and resisting the deceits of the world, the flesh, and the devil, they may be left free so to guide and defend thy holy Church that the doctrine, discipline, and worship of our sacred inheritance may be preserved for us and the generations to come; all to the salvation of souls and the glory of thy Son Jesus Christ our Lord. *Amen.*



The devil has a perfect church attendance record: he can be in the pulpit and the pew at the same time.—The Presiding Bishop

TOUCHE

Our parish had a lay-reader who was a very conscientious fellow. When reading, he was all business and did a wonderful job. When his part of the service was finished, however, and the sermon was about to begin, he moved to his seat behind the lectern and began reading the Sunday morning paper. That went on every week. Finally, the priest could stand it no longer and said, "Jack, the rustling of your paper every Sunday morning annoys me very much." Without so much as looking up, Jack replied, "Well, to be truthful, Father, your sermon annoys me too."—A parish bulletin

FORESIGHT

There will be a procession next Sunday afternoon in the grounds of the Monastery; but if it rains in the afternoon the procession will take place in the morning.—Irish parish bulletin

HOT LINE

When a minister invokes God's attention to his prayer, it isn't often that he gets an immediate answer, but that is what happened at an outdoor high school commencement exercise when the public address system was somehow tuned in on the local police radio band. As the minister opened his

prayer with, "Dear Heavenly Father," the reply came crackling back over the speakers, "Yes, what is it?"—*The Net* (Diocese of Southeast Florida)

BACK TALK

A Kentucky church has a thirty-second Dial-a-Prayer hookup. After recording a new prayer, the priest, dissatisfied with his reading, told himself, "Boy, that was terrible."

Next day a parishioner called and said, "You'd better listen to Dial-a-Prayer." The priest did, and at the end of the prayer was dismayed to hear, "Boy, that was terrible"!—*The Church Advocate* (Diocese of Lexington)

LITTLE FUND

A visiting priest declined the honorarium offered him for preaching the sermon that Sunday, endorsed the check, and handed it back to the parish treasurer, who asked, "May I put the money in our little fund?"

"Of course," replied the priest, "but just what is your 'little fund'?"

"We are collecting some money," replied the treasurer, "so that we can afford to bring better speakers next year."—Based on a story recounted by Rosamund Essex in *The Church Times* (London)

WE RECOMMEND

◆ To parish priests, Church School superintendents, and vestrymen: Ordering copies of the Chart of Apostolic Succession, as revised (the author went to England to search original records to correct spellings of names and dates) and updated (the chart includes the XXIII Primate of the American Church) by the Rev'd Sydney H. Croft (17326 Spruce Way, Lynnwood, Washington 98036). The chart is priced at \$1.25, and is well worth having to hold up before Confirmation classes. The historic episcopate, though important and necessary, is all too often ignored or little understood; the chart speaks to the whole matter clearly and convincingly — and points to the reason the bishops are so careful in signing and sealing each Certificate of Consecration.

◆ To anybody planning to move: To avoid missing an issue of the *Digest* or having to pay forwarding postage (or to save us from paying for forwarding information), send your new address as soon as you know it; it would be helpful if you included your old address

or, better yet, the mailing label from an earlier issue of TAD.

◆ Your financial support of only those seminaries which are teaching and practicing the Faith of the historic Church. One such that comes to mind is the always-growing Episcopal Theological Seminary in Kentucky (544 Sayre Avenue, Lexington 40508), now in its twenty-third year since its revival by the III Bishop of Lexington. (It was founded in 1832 by the I Bishop of Kentucky, but was forced to close its doors during the Civil War.)

◆ To all diocesan bishops: When your people write to you, come to see you, or say something about the sad state of the Church and the wild goings-on therein, please listen to them carefully and sincerely.

◆ When you go to Canterbury to visit the Cathedral Church of Christ, allow some time to visit St. Martin's Church (named after the Bishop of Tours, who shared his cloak with a beggar, and whose feast day is 11 November), the oldest parish church in England and reputed to be the oldest church still standing in all of Europe. The

old Roman-English church was turned over as an oratory to Queen Bertha, daughter of a Frankish king and wife of King Ethelbert of Kent, who had agreed to allow her to practice Christianity, thus paving the way for the successful mission of St. Augustine (he worshipped in the church) and the baptism of Ethelbert.

◆ On the Ember Days at the Four Seasons: Pray God to bless all His bishops, priests and deacons with a life of devotion to His glory and the salvation of souls; and, further, beseech Him continually to open to His calling the ears of men fitted to serve Him in the sacred ministry of His Holy Catholic Church.

◆ To anybody who arranges flowers for an altar: If you find a stem too short to be usable, stick it in a drinking straw; a fresh flower will draw water through the straw, which may be easily hidden by foliage.

◆ To somebody having a festival chalice no longer used: offering it to St. Mark's Chapel at Hill-speak to be used on Feast Days and other festive occasions; the Eucharist is celebrated every day of the year there at 7 a.m. and a superduper chalice would be greatly appreciated and frequently used.

◆ Writing to the St. Francis Boys' Homes (POB 1348, Salina, Kansas 67401) and asking

for their "Newsletter on Estate Planning"; not only does it concisely and cogently set forth good reasons for estate planning and the means by which this may be done, it also gives you some good ideas on the direction your bequests might take.

◆ To those who are not now subscribers: Take advantage of the special offer for new subscribers from *The Living Church*, the only independent Church weekly in the United States, by sending (to 407 East Michigan Street, Milwaukee, Wisconsin 53202) your check for \$2.50 for a special introductory subscription for 22 weeks. You will find the magazine presents you weekly a record of the news, the work, and the thought of the Church, and that you are a better informed Churchman for having read it.

◆ If your diocesan paper is not including information about the national Church: Have a talk with its editor, perhaps he does not know about the splendid assistance available to him through the Diocesan Press Service (815 Second Avenue, New York City 10017); if he does not, get him to request that his paper be put on the mailing list; if he is already receiving it, encourage him to use it. Without attempting to editorialize at all, DPS is an efficient communica-

tions link between the National Church and the dioceses, and provides a comprehensive source of news about what's happening in the Church in the United States.

♦ Browsing through your library to see if you have, and are willing to part with, any of the following books on Operation Pass Along's WANTED list: *Man and Movements in the American Episcopal Church*, E. Clowes Chorley; *The Shape of the Liturgy*, Gregory Dix; *Hasting's Dictionary of the Bible*; the *Interpreter's Bible*; *A Serious Call to the Devout Life*, William Law; *The Psalms*, Elinor A. Leslie; *Introduction to the Old Testament*, Robert H. Pfeiffer; *Canon Law: A Handbook*, Daniel B. Stevick. If you have, and are, please send them to Operation Pass Along, Hillpeak, Eureka Springs, Arkansas 2632; we'll pass them along.

To parents, students, prospective or present Church school teachers or superintendents, members of committees trying to select or support either of the latter two, and to members of the Church who are interested in the future of the Church and of our youth: learning more about the Teal Curriculum by requesting from them (The Teals — Authors and Publishers, POB 348, Granby, Colorado 80466), and then critically ex-

amining, a prospectus with information on each grade, sample lessons, and prices: You will be satisfied that it is the stuff of which future Churchmen are made.

♦ To the Powers-That-Be: A steady reading of the "Philanthropic Digest" and then asking the question, "Why is the Church not getting the big gifts and bequests of former years?"



BLESSED

IRRELEVANCE

IF SOME college chaplains are tired of always trying to stay fashionable and relevant, they might take a look at the program at our university. Under the leadership of a good priest, backed by a core of faculty, staff, and townies, Canterbury House has become a place where the people of God gather to do the Liturgy and study the biblical and Catholic faith. The priest and the worshipping community at Canterbury House have survived the social activism of the '60s and the Jesus Freaks (still strong in this part of the country), not by being fashionable, but by offering an alternative; he calls it Blessed Irrelevance.—From a letter in *The Living Church*

BURIALS

✠ Sister Mary Benedict of the Community of St. Mary, for twenty years administrator and superior of St. Mary's Hospital for Children, Bayside, New York; from St. Mary's Convent, Peekskill, New York, in the 49th year of her Life Profession.

✠ Frederick Clifton Grant, 83, a priest since 1913, Wisconsin-born and educated, holder of numerous honorary degrees and author of 31 books, sometime Dean and President of Seabury-Western Theological Seminary, Professor-Emeritus of Biblical Theology at Union Theological Seminary where he taught from 1938 until his retirement in 1959; from the Church of the Messiah, Gwynedd, Diocese of Pennsylvania.

✠ Eva Hasell, 86, founder of the Western Canadian Sunday School Caravan Mission 54 years ago, whose first trip, made in a 1921 Ford van, was 3,000 miles in three months over prairie trails (some treks were made on foot with only a knapsack); later there were thirty vans operating in seven provinces; in England.

✠ Carleton R. Rosenburgh, Sr., 69, who oversaw the construction of Avery Fisher Hall, the New York State Theater, the Vivian Beaumont Theater in Lincoln Center, and the Ford Foundation headquarters in Manhattan; from Christ Church, Pelham, in the Diocese of New York.

✠ Sibyl Hathaway, 90, Dame of Sark, ruler of her tiny Channel Island for 47 years, and who responded to criticism that she kept her little island backward with, "What was good enough for William the Conqueror is good enough for us"; on her island fiefdom.

✠ Leslie George Mannering, 90, a priest since 1908, who founded the Bible Reading Fellowship (now used in over 60 countries with headquarters in England, the U.S., and Australia), and who declined offers to become a bishop and dean in order that he might devote all his time to his writing; in England.

✠ Sister Christabel, 80, a South Carolinian, who went to the Community of St. Mark in 1916, received her nurses training in New York City, and in 1932 was sent as nurse to St. Mary's School; two years later she became Superior, a position held for 38 years; from the convent chapel; in the 56th year of her profession.

THE CHURCH IN MEXICO

THE SEEDS of Iglesia Episcopal Mexicana were planted, albeit unknowingly, when, despite great opposition from the Roman Church, the Bible in Spanish was introduced into Mexico in the 1850s. Groups of priests and lay persons met, read, and discussed it. Within a few years some were thinking in terms of a reformed Catholic Church, independent of Rome. In 1871, the

Church of Jesus was organized by a group which had been using the Book of Common Prayer for their worship, and in 1875 a concordat was signed with the American Church.

By the 1880s an increasing number of people from the U.S. were living and working in Mexico, which led the Presiding Bishop, Benjamin Bosworth Smith, to appoint, in 1883, a bishop "to the oversight of missionary work among the Americans on the railroad lines extending from Texas to Mexico"; something distinct from the Church of Jesus, although the Church continued to be involved in its work.

The 1904 General Convention established the Missionary District of Mexico, with jurisdiction over English-speaking people there, and Henry Aves was elected the first Missionary bishop of Mexico. In 1906 the synod of the Mexican Church of Jesus asked for official unification with the Missionary Dis-

trict, which was quickly accomplished, and the first combined convocation was held that year.

For four years the work thrived: at the end of 1910, 56 congregations, 24 priests and deacons, and some 2,000 communicants were reported. That same year-end the Revolution began, and not until 1917 was a partial peace restored and a new national constitution adopted, one objective of which was to curb the power and influence of the Roman Church. The constitution provided for: government ownership of all ecclesiastical property, including buildings used for the teaching of any religious faith; no celebration of religious acts of worship outside churches; no wearing of religious dress outside churches; no foreign-born clergyman permitted to exercise his ministry in Mexico.

The regulations went into effect 31 July 1926, and the next day, the Latin Church

placed the nation under interdict and forbade services of any kind to be conducted by priests even in their churches. Not until June, 1929 did the government and Church reach an agreement, and Roman Catholic priests were allowed to resume their duties.

During the Interdict and the following decade, Episcopal Churches, however, remained open, operating as best they could under the restrictions, and lived with outbursts of fanatical persecution.

A new government and the end of World War II brought some welcome changes. In the years between 1945-1960, the American Church sent some \$1.5 million in appropriations and grants, but money was all that could be sent: the Church could appoint missionaries, but could not get them into Mexico. In 1946, for instance, a priest was appointed, but could not get a work permit; the following year he was able to visit in the capacity of 'liaison officer'! The plan worked a second time, in 1949, when another American spent some time there in a similar capacity.

In 1957 the House of Bishops elected a new Bishop for Mexico, the Right Rev'd Jose Guadalupe Saucedo, and six years later, the Bishops approved and elected two Suffra-

gans for the District. After the 1972 House of Bishops approved the division of the Mexican Church into three dioceses, the two Suffragans were elected Diocesans by the now diocesan where they had served: Melchor Saucedo for Western Mexico; Leonardo Romero for Northern Mexico; Jose (Lupe) Saucedo remains Bishop of the Central and Southern Mexico Dioceses.

Iglesia Episcopal Mexicana today has over 8,000 members worshipping in 77 congregations, ministered to by 44 priests and deacons.—*San Joaquin Star*



OPPORTUNITY

THE MINISTER standing before his flock week after week, speaking to them for half an hour, under aesthetic and hallowed auspices, has an unparalleled opportunity to lighten burdens, interrupt and redirect circular thinking, relieve the pressure of guilt feelings and their self-punishment, and inspire individual and social improvement. No psychiatrists or psychotherapists, even those with many patients, have this quantitative opportunity to cure souls and mend bodies which the preacher enjoys.—Dr. Karl Menninger in *Whatever Became of Sin?*

BY WILL AND DEED

★ St. Paul's Parish, Lansing, Diocese of Michigan, has received an anonymous gift of \$15,000 to encourage others to build up an endowment fund.

★ When St. John's Parish, Montgomery, Alabama, received a \$5,500 bequest from Mary Gallagher, whose mother had been confirmed in that church, the vestry decided to use the money "for good works rather than our own needs", and bought a nine-passenger Impala station wagon for the School of Theology at the University of the South, Sewanee, Tennessee.

★ Russell W. Davidson, sometime lay reader and an active member of Calvary Church, Sandusky, Ohio, left \$15,000 in insurance payable to his home parish in addition to the bequests reported in II Quarter 1974.

★ The Episcopal Church Foundation, 815 Second Avenue, New York City 10017 (graduate fellowships, revolving loan fund, and the like), has received over \$50,000 in contributions and bequests so far this year, plus \$40,000 from a trust created by Mrs. S. Miller

Williams, Jr., Robinson, Illinois, "to be used for the benefit of the Episcopal Church in the State of Illinois", and a second payment of \$20,000 from the estate of the late Minnie M. Perry, of New York City.

★ St. Bede's Parish, Santa Fe (Diocese of the Rio Grande), New Mexico, recently received approximately \$41,000 from the estate of Mary C. Young.

★ St. Matthew's Parish, San Mateo (Diocese of California), recently received some \$17,000 from the estate of L. G. Baird, of which parish he was an active and devoted member.

★ German-born Mary Millet, 95 (her late husband, the Rev'd Abraham Lincoln Millet was longtime Chaplain at the Philadelphia General Hospital and a graduate of the Philadelphia Divinity School), of Glenolden, Pennsylvania, left an estate of \$60,000 (she and her husband accumulated the sum through frugality and systematic savings) which, after some small specific bequests mostly to Church-related activities, is to be divided equally between the Church Pension Fund and the Philadelphia Divinity School, now consolidated with the Episcopal Theological Seminary, Cambridge, Massachusetts.

★ St. Augustine's College, Raleigh, North Carolina (special

curriculum for students with varying abilities and interests), recently received a five-year, \$1,750,000 Advanced-Institutional - Development - Program grant from the Department of Health, Education and Welfare.

★ Ruth Orr, 81, late of Pittsburgh, an office clerk all her life, who, in her middle years, inherited some \$200,000 and through careful handling had increased it to half-a-million, left \$50,000 each to the Episcopal Church Foundation and Trinity Cathedral Parish, Pittsburgh; approximately \$32,000 each to the University of the South, Bexley Hall (now removed to Rochester, New York), the Episcopal Theological Seminary in Kentucky (Lexington), Nashotah House, Philadelphia Divinity School (now combined with the Episcopal Theological School, Cambridge, Massachusetts), Seabury-Western Theological Seminary, and Virginia Theological Seminary; \$30,000 each to Forward Movement and St. Francis Boys Home, Salina, Kansas; and \$10,000 to the Church of the Ascension, Pittsburgh.

★ Mrs. LaVerne McCurry, late of Texarkana, Texas, left \$532,000 to the Domestic and Foreign Missionary Society of the Church (one of the largest bequests in the history of the

Church); \$10,000 to the Bishop of Dallas for theological education; \$20,000 as a trust to pay her monthly pledge to St. James Parish, in the Diocese of Dallas; and \$2,500 to the Daughters of the King.

★ The late Jean Napier Smith Lawrence, a retired, Scottish-trained private-duty nurse, left more than \$17,000 to her home parish, the Church of the Resurrection, New York City.

★ A \$50,000 scholarship fund to aid students at the Bishop Whipple Schools (Shattuck-Saint Mary's-Saint James, co-educational, grades 5 through 12), Faribault, Minnesota, has been established by alumnus James E. Stewart, a lumberman of Minneapolis, in honor of the Rev'd Joseph Martin McKee, now retired, and in recognition of a total of 39 years of service to those institutions.

★ Florence Nichols Strout left \$5,000 each to her home parish, St. Paul's, Albany (she sang in the choir), and her home diocese, Georgia (See City: Savannah).

★ St. Paul's Parish, Columbus (Diocese of Indianapolis), Indiana, has received two bequests totalling more than \$25,000. One of ten children who had grown up in the Church, Mary Barnaby Christofferson, a Navy nurse in the Solomon Islands during World War II, left bet-

ter than \$10,000 to her old home parish. Mrs. William Allen Mills, whose late husband was an English-born, Canadian-trained, Columbus-based architectural engineer, left the parish \$15,000.

★ St. Mary's School for Indian Girls, Springfield, South Dakota, has received a bequest of \$5,000 from the estate of Olive B. Ludlow, of Fort Collins, Colorado.

★ After making fifteen specific bequests, including one of \$10,000 to her former rector, Ethel Cheairs of Winchester, Kentucky, left the residue of her estate, more than \$400,000 to the Diocese of Lexington, the largest ever received, for a home for the aged.

★ The Diocese of Southwestern Virginia (See City: Roanoke) has received a bequest of \$5,000 from Verna N. Routh, a member of St. Thomas' Parish, Abingdon.

★ Bert Moyer, a retired restaurateur of Beaumont, California, left \$10,000, to St. Stephen's Parish in that city, in the Diocese of Los Angeles.

★ Trinity Ranch, the camp and conference center of the Diocese

of Colorado, has received \$7,800 from George A. Batchelor, late of Christ Church Parish, Canon City, and approximately \$10,000 from the estate of Gladys Sprunk, a communicant of St. Bartholomew's Parish, Estes Park.



REVELATION

A wise old priest once urged a new priest to go out in a pouring rain and cast his eyes heavenward "It will bring a revelation to you," he predicted.

The new priest did as bidden, and returned soaked to the skin. "Look at me," he wailed, "I didn't receive any revelation. I just felt like a blithering idiot."

The old priest chuckled, "Not bad for a first try, eh?"
—A parish bulletin

PROPER PREPARATION

A teacher passed out a questionnaire to all the children in her junior Confirmation class: one of the questions was: Why do you want to be Confirmed?

"Because," answered one youngster firmly, "I am planning to be a bishop when I grow up."
—A parish bulletin



Always tell the truth; it will please some people and astonish the rest.—Mark Twain

PART OF THE PROBLEM

THE CATHOLIC understanding of the nature of the Church is under fire right now: we're being treated to a spate of articles criticizing the voting procedures followed by General Convention; we're being told that the will of the majority of deputies is being thwarted by an archaic voting system which ignores straight-out headcounts and requires a majority of dioceses. Underneath all the furor lurks a concept of the nature of the Church which is contrary to the historic Catholic belief in all its traditional forms, including the Anglican one, and would not be acceptable even to the classical Protestant reformers, though it certainly represents modern liberal Protestantism. It is a doctrine brought into the Church from the sociology of liberal humanism.

In matters purely of administration and procedure, it is appropriate that the normal practices of a democratic society, such as one-man-one-vote should be observed, and that is why we have elections and conventions and budgets, but in matters that go to the heart of the Faith, we have to go a lot deeper than

what seems to appeal to a majority who may sway a particular vote. When it comes to the nature of the Faith, we are dealing not with our own opinions, but with what God wants for us and where He wants us to go, for His purposes, which are eternal. It's not what we think, but how we ascertain what God wants.

When it comes to the nature of the Church, we're not dealing with an organization put together to further certain laudable purposes, but with a divine institution. The Church is the Body of Christ, and is given to us that we might become members of Him, engrafted into His very life. The Church, because it is Christ's special presence in the post-Ascension world, is God's covenanted sphere of revelation — it's God's own specially-appointed way of getting through to us. The Church Catholic has a kind of spinal cord from the long years of history: the apostolic succession of our bishops. It is no mere figure of speech to say that where the Bishop is, there is the Church. The sphere of revelation, the channel through which God's Holy Spirit works

to inspire and to guide and to teach His people, is the Church. That means the Bishop, with his priests, deacons, and people gathered around him, and that's what we call a diocese. The Bishop is the focus of the Church, and the diocese is the unit of the Church. Thus, a rule that a diocese should be the voting unit for matters of Faith and order at the General Convention is hardly archaic, unless, of course, we think that the God-given nature and meaning of the Church is archaic. It is not a matter of outmoded procedures versus the great freedoms of our apparently infallible age: it is a matter of the historic doctrine of the Church, which is part of the Christian Faith, versus a modern political concept.—A parish bulletin

PRAYERS

EVEN a favorite childhood prayer is on the chopping block. I have heard it ridiculed from the pulpit, discarded as infantile and erroneous, so I come to its defense.

Now I lay me down to sleep;
I pray the Lord my soul to keep;
If I should die before I wake
I pray the Lord my soul to take.

The only difficult and key word is keep, and though a child may not know its full weight and worth, with regular

use and as he matures, he will become aware of its true meaning, support and comfort. We are asking God, not just to take his soul at death, but to keep it now in health, in strength when tempted; to keep it intact, whole as is His will always to do; so to keep it safely through this earthly life, safe from all dangers, from pride, idleness, all sin. In fact, used faithfully, the meaning of this childhood prayer becomes a little Lord's Prayer in adulthood, for once used, it is never forgotten. Often at bedtime when I am too tired to make lengthier devotions, the prayer sends me off into God's safekeeping until such time as He may take me. He doesn't need a new translation or wording: He knows what I mean.—Letter in *The Living Church*

CLIQUE

EVERY NOW and then we hear somebody remark that the Church is run by a "clique"—some kind of mysterious group that has taken over and is running things. Well, that is simply not so. It's just that the same loyal group of people turn out time and again to do the work. They are the ones whom you'll see washing dishes, sweeping up, and putting out the trash. They are the same

regular guys and gals who stand the heat in the kitchen, the hardworking women who make our bazaars so successful, and the gents who do the chores, make repairs, and maintain the premises. Not only is it not a closed group, but it is one that eagerly awaits new faces and helping hands. If that's what you call a "clique," then here's an invitation for every baptized and confirmed member to join it.—A parish bulletin



FAILURES OF LOVE

I HAVE FOUND that my years as a psychiatrist have greatly enriched my understanding of Christianity. Every story in the Bible can be understood in psychological terms: The familiar quotation, ". . . visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation," (Exodus 34:7) is not a sadistic curse; it is a simple statement

of psychological fact. Disordered relationships in families have been found to be a very large factor in the production of neurosis; and, of course, children brought up in families with selfish or immoral behavior patterns will probably imitate them even if they do not develop an illness.

I have thus come to believe that both sin and psychological illness are failures of love, leading to states of alienation and self-centeredness which inevitably create misery and destruction not only for the sufferer or sinner, but for all with whom he comes in contact. In either case the only ultimate cure is to come to a participant understanding of that Love which is the ordering principle of the universe. I believe it is true, whether or not it is acknowledged in Christian or even in any conventionally religious terms. The power of God is the power of God, by whatever name it may be called.—A Christian psychotherapist in *New Life*



The ideal schedule of corporate worship in the Church, as laid out in the Prayer Book, and as seldom realized in any of our parishes, entails Morning and Evening Prayer daily, including Sundays, frequent use of the Litany, and a celebration of the Holy Communion, with proper preparation for it, at least every Sunday and holy day, not merely as an extra service, but as a part of the regular corporate life of the whole parish.—The Anglican

THE MYSTERY OF THE HOLY TRINITY

YEARS AGO when I was at Oxford, the then Professor of Philosophy of Religion, C. C. J. Webb, remarked that far too many people thought that the doctrine of the Holy Trinity was an exercise in "celestial mathematics", with three somehow equaling one, whereas the doctrine should be considered an insight into

the mystery of things. For those who heard Dr. Webb, his incidental comment was a liberation from the fear that any talk about "the holy and undivided Trinity" was absurd nonsense.

For many people today, the traditional teaching about God as One-in-Three and Three-in-One does seem absurd; it is absurd, indeed, if we think of it as "celestial mathematics", but if it helps us to see how things go, if it helps us to express the deepest meaning of Christian experience, and if it makes possible a better understanding of God's way with His world and with men, it can very well be a summary statement of the Catholic faith: "that we worship one God in Trinity, and Trinity in Unity."

The Trinitarian doctrine is not the product of speculative theologians; it is based upon the experience of men and women who believed that they were responding to God's activity in the world. They were familiar

with the Jewish faith that through nature and history the one God of the universe was actively at work. They also knew that in Jesus Christ they had been in touch with a special and redemptive activity of God. In their response, in faith and worship and obedience to that singular event, they knew a reality greater than themselves — a reality that impelled them to such a new life of loving concern that it had to be more than their own human doing.

Monotheists asked, how could the experience of being "in Christ" be reconciled with the divine unity? Certain ancient distinctions between God and His "Word" and His "Spirit", came to their help, and, through long years of thought and study, the doctrine of the Trinity emerged.

There was more than that, however: the triune concept, it was found, helped to make sense of wider human experience, and awareness of the capacity to grasp, however dimly,

that active source: there was a *vestigium Trinitaris* [vestige of the Threefold], as St. Augustine said, in ordinary human life, and somehow it illuminated the ordinary life of men and women in secular as well as religious ways.

The contemporary man also can come to that threefold awareness. Indeed, he knows something of it when he speaks of a lover, his beloved, and the love which binds them together; or when he recognizes the way in which memory, understanding, and will in his own existence are three, yet one; or when he considers, with Dorothy L. Sayers in a fine little book *The Mind of the Maker*, how an artist has an idea, which he then expresses and to which his expression conforms — again a three-in-one.

Admittedly a good deal of traditional discussion of the Godhead as triune has been altogether too precise, as if we dared, in Leslie Stephen's words, to talk about God "with more precision than an entomologist would claim in describing the spots on a beetle". Humility, the recognition that we are speaking of the great mystery of the divine reality, and above all

the understanding that we are to worship God, not define Him, are necessary for all of us. At the same time, there is wisdom in St. Augustine's saying that we do better to speak thus haltingly and humbly about God, than to say nothing at all.

Some of us, anyway, are confident that there is genuine insight, as Webb put it, in the ancient doctrine: we are not prepared to jettison it because it is difficult or very hard to understand. After all, the Athanasian Creed itself says that "the Unity in Trinity, and the Trinity in Unity is to be worshipped"; the doctrine in giving us deep insight, also gives us a motive for adoring the mystery which we name God.

The teaching that God is triune maintains for us the wonder and glory of the divine, guarantees both personality and sociality as grounded in the universe, and opens to our minds and hearts the Love which makes us, which discloses itself to us and which through our feeble response enriches our own lives and — who knows? — adds joy to the being of God Himself.—From an article by Norman Pittenger, in *The Times* (London)



To ask God to do for you or yours what you yourself can do is cheating.—Anonymous

CHRYSOLOGIC CRISIS

ST. LETHARGIUS' is a good parish, composed of honorable people who felt that their priest needed a raise. The parish treasurer recommended that Father Schortt receive a hundred-dollar raise, but what a Pandora's box he opened! Later, the good vestrymen of St. Lethargius' could not figure out what had happened to their budget.

For the \$100 raise, the vestry had to add 31 per cent for diocesan assessment, two per cent for Women's Fair Share, and eighteen per cent for the Pension Fund (they calculated that on 25 per cent extra for housing furnished). St. Lethargius' vestry found that it had to budget \$155.50 in order to give Fr. Schortt his raise of \$100.

It didn't end there: Fr. Schortt cannot put all of that \$100 in his pocket for Federal income tax will withhold about \$20, state income tax will take another \$2.50, and Social Security will tap \$7.50; So instead of getting the \$100 raise, he will get only a \$70 one.

No wonder the budget is skewed. St. Lethargius' must pay out \$155.50 to put \$70 in the rector's pocket; everybody else

gets a piece of the action before he does, and Fr. Schortt gets only what's left. Nobody knows what to do about it; but it does seem to be asking a great deal to expect Church people to pay out better than two-to-one to give their priest a raise.—*The Newsletter* (Western Kansas)

TEACHER

SHE FIRST taught in our Church School in 1919, which means she has spent more than a half century teaching children and children's children the wonderful things of God, and the doctrine, discipline, and worship of the Church. I have no way of determining how many children she has taught, but I can testify that they were well taught for two reasons: first, she knew her subject and how to teach it; second, she taught by her own personal example — she never missed worshipping God in His Church on Sundays (and often on week days) and her high standards were carried out in her personal life at home and in her secular work.—A parish bulletin

HOSPITAL FOR SINNERS;
WORKSHOP FOR SAINTS.

—Sign on a church door

THANKS, BUT—

MY RENEWAL in the Christian life after three years of confused agnosticism was through fundamentalist sources, and so the Catholic aspect of Anglicanism was quite confusing, and seemed to contradict Holy Scripture. I condemned tradition and duty under the label of Phariseism. The contradictions came at me with such regularity that I was forced to investigate everything and find out just where I stood or could stand. The fundamentalist services, which at first were edifying, ceased to satisfy. Spiritual growth brought me to a certain level, but could not take me any

higher. Returning to the Episcopal Church, I found that the Holy Eucharist lifted me up, as it continues to do. My investigation goes on and I know now where I am headed.

I do not rebuke my early teachers of fundamental convictions; they were the ones who planted and watered the seed, who spent time in instruction, both personal and corporate, and who lived such holy lives that I could be convinced of the truth of the Gospel message. They are still my friends, and I am thankful for them, but how sad it is to find so few spokesmen for our historic faith.—A letter

CHOIRS WERE MEANT TO SING IN, NOT TO LAUGH OR PLAY IN

He who talks when others are singing
Is a very inconsiderate being.
You may talk when you are told,
But always the silence you should hold.
You should your own business mind,
Not the ones beside you or the one behind.
When you're in church, and you're supposed to be praying,
Bow your head, and quit delaying.
To have a choir so that everyone can be proud,
You should speak very quietly, and sing very loud.
The Lord is listening, so do your best
If everyone would read this poem and do just as it said,
Our choirmaster would never lose his head.

—Written and posted on the bulletin board in the choir room by a junior chorister

HOUSE CALL

I AM ACTIVE in the Church because of a house call. Our priest, when asked about funeral arrangements after a death in the family, not only was very nice about everything, but found his way out to our house which is eight miles out of town on a dirt road—and at night; he had never been there before. I was only a nominal member of the Church, and the rest of the family didn't belong. Afterwards we talked horses—when he learned that the deceased and his son were horse trainers and followed a harness racing circuit most of the year. Let me tell you, he made a very favorable impression, especially since most of the race track people felt themselves outside the pale of the Church.—A letter



PRAYER

A GREAT many people stop praying because they think that prayer does not work; that happens because they have a wrong idea of prayer. Prayer has its laws, and its first law is that God will never do anything for us that we can do very well for ourselves. God is not the easy way out, and pray-

er is not simply unloading our tasks onto God: prayer is the means by which God enables us to do them for ourselves.

Another law is that prayer does not change circumstances: it changes us; the circumstances are the same, but we approach them with new courage and new strength to cope with them. Prayer helps us to meet difficulties in a new way; it is not an escape but a conquest.

Prayer is not so much talking to God as listening to God. It is not so much telling God what we want Him to do, as listening to learn what He wants us to do. In prayer, we begin, of course, by talking, but we always have to end by listening: "God, what wilt thou have me do?"—A parish bulletin



INDIGNITY

NOT HEROD, not Caiaphas, not Pilate, not Judas ever contrived to fasten upon Jesus Christ the reproach of insipidity; that final indignity was left for pious hands to inflict. To make of His story something that could neither startle, nor shock, nor terrify, nor excite, nor inspire a living soul is to crucify the Son of God afresh and put Him to open shame.—Dorothy Sayers in *The Man Born to Be King*

NO ILLOGICAL VIRTUE

FAITH, which is so often thought to be very simple, is greatly misunderstood. In a recent broadcast it was defined as one of the theological virtues, but a woman who mis-heard the term telephoned to ask why it was called an "illogical virtue." Faith is not illogical; it is not blind; it is not a human effort or feeling at all; it is the proper response to the faithfulness of God. We do not possess faith in our human character, but rather in the relationship that we have with God; faith is called out from us by His utter reliability. Faith itself cannot heal us: God alone does that, and we trust Him because He can and does heal us. His healing, however, is so much greater than our picture of it that we must not dare to anticipate the shape of it. —Taddled from *Chrism* (Guild of St. Raphael)



If we can't have the choice of a saint's day to be born on, perhaps we should try to make our birthday a saint's day by our own holy living — and dying.—A letter

ORDINARY

WE'VE made a grand discovery,
Resulting from research
Through all the institutions
Of a varicolored Church;
Amid the impressarios
Of liturgies discrete,
The neo-theologians,
And moralists off-beat,
The parson exhibitionists,
And modern breakers-through,
Who seek a notoriety
In everything they do,
We found the rarest cleric
Of our many living days:
An ordinary clergyman
With ordinary ways.

THIS ordinary clergyman,
Of ordinary view,
Accepts his Christianity
As workable and true.
He keeps the ten commandments,
And he venerates the Creed.
For when he utters 'I believe,'
He really does, indeed.
The statutory services
He follows every day,
And still maintains his parish church
A place wherein to pray;
And also, though to mention it
I hardly like to dare,
He has a high opinion
Of the Book of Common Prayer.

HIS name is never in the lights,
His works are rarely shown,
And, even in the Diocese,
He's very little known;
Except to his parishioners
Who think him, in the end,
An ordinary Vicar,
And an ordinary friend.
—S. J. Forrest



Trying to practice the presence of God makes one glad-hearted. I know.—An 84-year-old Churchwoman



ALIVE & WELL

FOR QUITE some time in America we have heard rumors that the Church in Europe is in a pitiful state of affairs, that the Church no longer meets the needs of people, that the Church is generally unpopular with the masses. True enough in many instances; but I was joyfully surprised to find that the Holy Spirit is indeed at work in the Church in Europe—renewing it and bringing people to maturity in Christ. That is evidenced in the fact that the ornate, gargoyle-d cathedral buildings, which seemingly had become no more than museums and tombs of a once-living God, are now again blossoming with renewed life as centers of learning and Christian community, and as springboards to the world around them. The emphasis is upon people, the Body of Christ, and commitment to life in Our Lord. At every Eucharist in

every cathedral church, I heard the simple Gospel of Christ spoken to His people, and I came away feeling that just as the cathedral churches were erected to the Glory of God, the people were aware that they too were made for the Glory of God and for the fulfillment of His Kingdom both on earth and in heaven.—A parish bulletin



PRIORITY

FOR YEARS the old woman had known the joys of tithing, but for months an injury made work impossible. When at last she was able to limp along the hot, sandy road to the church, it was to tell the priest that she was anxious to make up for lost time. She said she was going to bake bean cakes and that the first of the three shillings she earned would go to God's work. Shortly afterwards she returned and with glowing, quiet satisfaction handed over a shilling. The priest was puzzled and exclaimed, "You can't have earned three shillings already!"

The old woman was indignant. "Do you think I would give my Lord the last of the three? The first shilling is His; the other two, when I earn them, will be mine."—A parish bulletin

HALLMARK

A SURE sign that a parish is alive and well is to be found in the answer to the question: Do you pray daily? (The same can be said for the individual Christian!)

Prayer is the hallmark of the Church, and where there is a praying congregation, you will find a strong and healthy group of God's people gathered. Prayer leads to conviction, and conviction leads to action. When we try to begin with "busy" work, or try to entice participation by gimmicks, we will fail, eventually, to be what God wills His Church to be. We will be led astray with each new wind, and miss the deeper things of the spirit.

Personal, private prayer is our most frequent and important contact with God. It takes discipline and perseverance to develop this essential habit, but the rewards far outweigh the "cost".—A parish bulletin



DIGNITY OF VOCATION

I FEAR that the priests of the future, in their noble aspiration to mix with us, may be

tempted to draw too close to us, wasting time and energy trying to speak our peculiar jargon, to adopt our ways and attitudes, our flurried lives and worldly occupations. In listening to my young priest friends I feel uncomfortably conscious that they do not seem to appreciate sufficiently the dignity of their vocation. The priest is not a welfare officer. I say to them, "What we laymen ask of you is to give us God, by means of your exclusive powers of absolution and consecration; that you remain constantly mindful that we look up to you as representatives among us of the Eternal, as ambassadors of the Absolute. Starved for the Absolute, we laymen need to have you in our midst to prove to us that He can exist, and is, in fact, closer to us than we can imagine."—Jean Guitton




A parish is a segment of the Body of Christ. It is not intended to be a social beehive, but a place to worship God, to repent of our sins, to make use of the Seven Sacraments of Love given us by God; it is a place where we restore our spiritual tissues, practice patience, give forth compassion and understanding, and learn more about God and His love for us.—A parish bulletin

OUR PRAYER BOOK

NEXT TO the Authorized Version of the Bible, the Book of Common Prayer is the greatest contribution ever made to English literature. Its language and phrases have become the inheritance of the entire English speaking world. Not only is it the reflection of the soul of England, but as the Gospel has been extended to other lands, it has gathered to itself the spiritual experience of races and peoples of many different varieties of culture and tradition. It is a record of Christian progress up the hard pathway of human life, as it slowly yields to the gentle pressure of our Blessed Lord's message to all mankind.—Frank E. Wilson (Bishop of Eau Claire, 1929-1944)

QUARTER WATCH

 A PRIEST SINCE 1905, consecrated in 1939, formally retired in 1947, the oldest active bishop in the Anglican Communion, Robert Burton Gooden recently observed his 100th birthday with a festal celebration of the Holy Eucharist in his parish

church, St. Mark's, Glendale, California, Born in Bolton, Lancashire, England, the Bishop emigrated to the United States with his family at the age of 14, was educated in California and Connecticut; he was headmaster of the Harvard School for Boys from 1912 to 1930, Suffragan Bishop of Los Angeles (in which diocese all of his 70-year ministry has been served) 1930-1947, Acting Bishop 1947-1948, and, after his retirement, Assistant Suffragan from 1967 to 1971. Bishop Gooden has two sons, the Right Rev'd Reginald Heber Gooden, resigned Bishop of Panama and the Canal Zone and now Assistant Bishop of Louisiana, and the Rev'd Robert Burton Gooden, Jr., who retired in 1970, and three daughters, all living in California. "If I were pessimistic, one thing I would not be pessimistic about is the Church," he says. "It offers our only hope."

¶ We hope that the unidentified TAD reader whose zip code number begins with 095 will please accept our sincere thanks for the generous amount of currency recently received with the equally welcome words, "Bless you! Bless you!"

¶ Mrs. Marshall Day, widow of the first rector of Christ Church, Whitefish Bay, (Diocese of Milwaukee), Wisconsin

sin, recently observed the fiftieth anniversary of her reception as an Associate of the Sisters of the Holy Nativity.

¶ On the Feast of the Exaltation of the Holy Cross (14 September, Proposed Calendar), Sister Helen Veronica, of the Community of the Transfiguration, observed the sixtieth anniversary of her Life Profession at the Community's Mother House in Glendale, Ohio.

¶ A TADollar mailed on your birthday pays you up for a year, another TADollar mailed on your spouse's birthday pays him (or her) up too.

¶ Mother Mary Joan, who made her life profession in 1965, has been installed Superior of the Western Province of the Community of St. Mary, Milwaukee, Wisconsin, in succession to the late Rev'd Mother Vlasta Mari. (The Eastern Province has its headquarters in Peekskill, New York.)

¶ The Hospital of the Good Samaritan, Los Angeles, founded by an Anglican nun 85 years ago, is adding a new 411-bed acute medical-surgical building as well as expanding and adding new equipment and services in its present buildings in a \$30-million construction program.

¶ The Rev'd Eric Simmons, 43, has been elected Superior of the Community of the Resur-

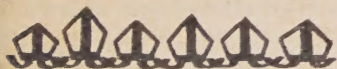
rection (Mother House: Mirfield, Yorkshire, England); a priest since 1954, he professed his life vows in 1963, and has recently been the Novice Guardian.

¶ TAD readers who are not presently members of the Episcopal Book Club may purchase past selections of the book club from EBC at the publisher's price. Among those available are the following (the EBC member's price is shown in parentheses): *The Wood*, Sister Penelope, CSMV, an outline of Christianity designed to help people whose view of the wood of Christianity is sometimes obscured by the trees; thanks to the author's clearly-understood explanations, the work of God's hand can be seen through the created world, the Bible, and history, \$4.95 (EBC, \$4.10); *Bush Brother*, Graham Jeffery, the letters-home account of a priest's life with the Australian Bush Brotherhood of St. Barnabas; its edification and humor are enhanced by the author's drawings (he is the creator of the delightful cartoon cleric, Barnabas), \$3.95 (EBC, \$3.50); *Let God Arise*, Richard Holloway, deals firmly and constructively with the "surrender" theology of the 1960s, and pleads for the Church to recover its nerve, to reassert the continuity between faith and the Creation, to bear

witness to the unchanging needs of man in his search for a relationship with God, \$4.95 (EBC, \$4.15). Orders should be addressed to the Episcopal Book Club, Hillspeak, Eureka Springs, Arkansas 72632; they will be filled on a first come, first served basis.

¶In his cathedral church the Bishop of California recently received the Life Vows of a member of the Society of St. Francis (Mother House: Little Portion Friary, Mount Sinai, New York).

¶A 100-bed nursing care center is to be built by the Diocese of Dallas on property owned by St. Stephen's Parish in Hurst, Texas, between Fort Worth and the See City.



¶On the Feast of St. Peter and St. Paul in St. Paul's Cathedral Church, Burlington, Robert Shaw Kerr, 57, a priest since 1943, and consecrated coadjutor some four months earlier, was enthroned as VII Bishop of Vermont in apostolic succession to Harvey Dean Butterfield, 68, resigned.

¶On the Feast of St. Augustine of Hippo, David Rea Cochran, 59, a priest since 1940, and most recently Director of the Dakota Leadership Training Program, was conse-

crated by the Presiding Bishop (his first since his enthronement in June) and enthroned as IV Bishop of Alaska in apostolic succession to the Right Rev'd William Jones Gordon, Jr., 66, resigned, whose ministry (priest, 1943; bishop, 1948) was exercised entirely in Alaska.

¶On All Saints' Day in Cairo, Ishak Musaad, most recently Archdeacon in Egypt and a priest since 1952, was consecrated and enthroned IV Bishop in Egypt and Libya, North Africa and Ethiopia. The diocese which has remained vacant since 1958, when the last bishop retired and returned to England, is under the metropolitan jurisdiction of the Archbishop in Jerusalem.

¶On the Feast of St. Matthew in St. Peter's Cathedral Church, St. Petersburg, Indiana-born Emerson Paul Haynes, 56, a priest since 1949, and from 1964, Rector of St. Luke's Parish, Fort Myers, was consecrated Bishop Coadjutor of Southwest Florida.

¶On the Feast of St. Crispin and St. Crispinian in the Cathedral Church of the Holy Trinity, Chichester, Eric Waldram Kemp, 51, most recently Dean of Worcester and a priest since 1941, was enthroned as 99th Bishop of Chichester (Province of Canterbury), in

apostolic succession to the Right Reverend Roger Plimpton Wilson; he was consecrated two days earlier in the Cathedral Church of St. Saviour and St. Peter, Southwark. The Diocese, originally called Selsey, was founded by St. Wilfrid in 681; four centuries later the see was moved to Chichester, almost on the south coast of England.

¶The Right Rev'd John Brooke Mosley, 59, recently resigned President of Union Theological Seminary, New York City, a priest since 1941, consecrated in 1953 as Bishop Coadjutor of Delaware (he resigned as diocesan in 1968), sometime Deputy of Overseas Relations for the Executive Council, has been named Assistant Bishop of Pennsylvania.

¶On the Feast of St. Matthew in St. Paul's Cathedral Church, London, Ontario, Canada, American-born Morse Cyril Robinson, a priest since 1944, and most recently executive program officer of the Diocese of Huron (Province of Ontario), was consecrated Suffragan Bishop of that diocese.

¶On the Feast of St. Michael and All Angels, in the Pro-Cathedral Church of St. Philip, in his hometown of Gulu (upper east Africa), a former attendant at a hotel parking lot in Canada, was consecrated IV Bishop of Northern Uganda in apostolic

succession to Janani Jakaliya Luwum, now Archbishop of Uganda (see IIITAD74). The Right Rev'd Benoni Ogwal-Otto, 32, and a priest for four years, who had planned to continue his education in Canada, at McGill University, this fall, was notified of his election by telephone in June, and returned to Africa with his family in August. A member of the Acholi tribe, whose members have been among the principal targets of Gen. Idi Amin Dada since he seized power in 1971, Bishop Ogwal said that he returned to Uganda not as a political man, but as a priest. Noting that the African is "a religious man in every aspect", the new Bishop says, "If African Christianity has anything to offer the rest of the world it is the conviction that religion is life. You carry it with you to the field or the office, or it is nothing at all."

¶In St. George's Church, Douglas, Isle of Man, the Right Rev'd Vernon Sampson Nicholls, 57, formerly Archdeacon of Birmingham, and a priest since 1941, was enthroned as Bishop of Sodor and Man in apostolic succession to the Right Rev'd George Eric Gordon, who had been Diocesan since 1966. The Diocese of Sodor and Man, in the Province of York, lies in the Irish Sea between Ireland

and the northern part of England; it was known to Norsemen as one of the Southern Isles (Suthr-eyar which became corrupted to Sodor). The Diocese was named Sodor and Man in the 17th century simply because the namers forgot that Man was a part of Sodor; until the mid-1800s, the Manx tongue was used three Sundays out of the month for services.

¶Theodore Harper McCrea, 68, a priest since 1943, consecrated Suffragan Bishop of Dallas in 1962, has retired, and

will become Bishop-in-Residence at the Episcopal Seminary in Mexico City.

¶The Bishop of Jerusalem and the Bishop of Jordan, Lebanon, and Syria, both live in Jerusalem and share the Collegiate Church of St. George the Martyr where 'Aql Ibrahim 'Aql was recently consecrated Assistant Bishop of the latter diocese. On the same day and in the same church Faiq Ibrahim Haddad was consecrated Bishop Coadjutor of both dioceses, looking forward to their union.

If your copy of the previous issue of TAD (III Quarter) did not have at its center a Happy Birthday envelope (the manufacturer shorted us), and if you were born in October, November, or December, do not hesitate to use the envelope that is enclosed in this issue to mail your TADollar(s).



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The Anglican Digest

IV74

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